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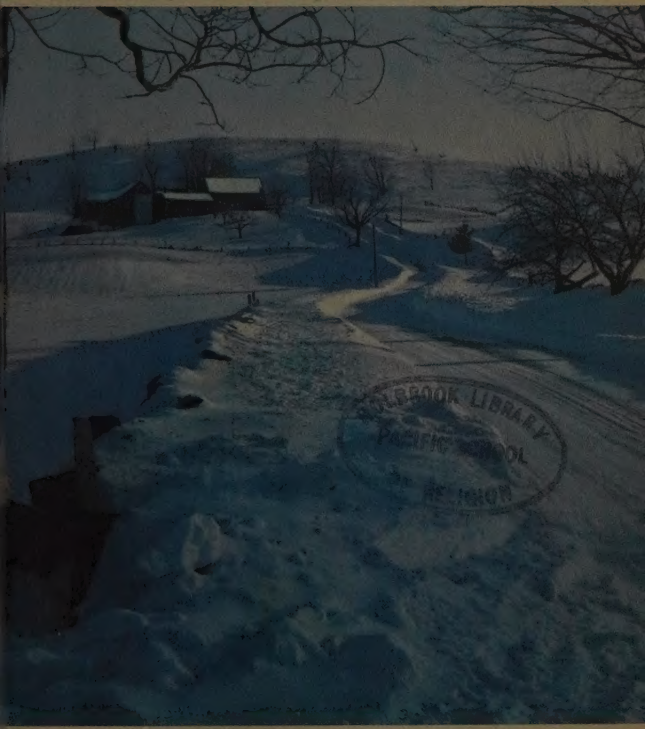

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Happy New Year

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from January 1 to January 31

Illumination: Divine intelligence inspires me to press forward with courage and confidence to accomplish mighty works.

Prosperity: I spring into a new consciousness of the riches of God in Christ, and prosperity follows all my efforts. I am successful in all my ways.

Healing: Springing into a new consciousness of Christ life, I am mentally, morally, and physically healed.

For instructions about these thoughts turn to page 48

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FINDING

Be Thou Made Whole

from the writings of

CHARLES FILLMORE

JESUS SAW IN Himself the perfect pattern of the God-Mind. He lived so close to that pattern that He became its perfect expression. As He continued to live closer and ever closer to God He beheld all men as living inventions of God, and through His spiritualized mentality awakened the image of the perfect pattern of the God-Mind in those who came to Him for help. Thus by arousing their soul's energy to such an extent that the physical became immersed in the healing life He enabled the perfect man to come into manifestation.

For example, when Jesus said in a loud voice to the spiritual man in the sleeping Lazarus who had been in the tomb four days, "Lazarus, come forth," the power of the Word in His voice aroused the spiritual man in Lazarus, who in turn awakened his soul to activity. Then the soul life in Lazarus resur-

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rected and restored the seeming dead body, and Lazarus arose and walked out of the tomb.

The more enlightened man becomes the greater in his desire for perfect health. This is logical, for to be healthy is natural. It is a state of being sound or whole in mind, body, and soul. To heal then is to bring forth the perfect Christ man that exists within each of us.

There is quite a bit of misunderstanding on the part of both Christians and non-Christians with regard to the meaning of the words Christ and Jesus, and their use as applied to Jesus of Nazareth. Christ, meaning "messiah" or "anointed," designates one who had received a spiritual quickening from God, while Jesus is the name of the personality. To the metaphysical Christian—that is, to him who studies the spiritual man—Christ is the name of the supermind and Jesus is the name of the personal consciousness. The spiritual man is God's Son; the personal man is man's son. In the unregenerate God's Son is a mere potentiality. But in those who have begun the regenerative process Jesus, the Son of man, is in a state of becoming the Son of God; that is, man is being born again. At the time Jesus told Nicodemus, "Except one be born anew, he cannot see the kingdom of God," He Himself was undergoing that mysterious unfoldment called the "new birth." He promised great power to those who followed Him in soul development. "Ye who have followed me, in the regeneration . . . shall sit upon twelve thrones."

The Christ or Son-of-God evolution of man is plainly taught in the New Testament as the supreme

attainment of every man. "For the earnest expectation of the creation waiteth for the revealing of the sons of God."

Without some evidence in us of the Christ man we are little better than animals. When through faith in the reality of things spiritual we begin soul evolution there is great rejoicing; "we rejoice in hope of the glory of God."

Christ existed long before Jesus. It was the Christ Mind in Jesus that exclaimed, "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

We should clearly understand that the Christ, the spiritual man, spoke often through Jesus, the natural man; and then again the natural man, Jesus, spoke on His own account. Spiritual understanding reveals to us when it was that Christ spoke and when it was that Jesus spoke. We know that Christ, the spiritual man, could not have experienced death, burial, and resurrection. The experiences were possible only to the mortal man, who was passing from the natural to the spiritual plane of consciousness. The Christ was present with Jesus, quickening and healing His body and finally raising it to the ethereal realm, where He exists to this day.

As Christ the Son of God became manifest in Jesus so He becomes manifest in us when we follow Him in the regeneration. "The Spirit of him that raised up Jesus from the dead . . . shall give life also to your mortal bodies."

We must have faith in Spirit and through thinking build it into our consciousness; then our body will be restored to harmony, health, and eternal life.

Jesus Christ still lives in the spiritual ethers of this world and is in constant contact with those who raise their thoughts to Him in prayer. The promise was not an idle one that He would be with those who have faith in Him. "Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you."

His body disappeared from our fleshly eyes because He raised it to its true place in the ether; but He can make His presence felt to anyone who looks to Him for help. "For where two or three are gathered together in my name, there am I in the midst of them."

If but two persons agree in their prayers and thoughts about Jesus Christ and His power to help, by sympathetic unity He instantly responds. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

Jesus did not go to a faraway heaven, there to abide to the great day of His "Second Coming." He explained again and again, in language that anyone who has even a slight understanding of the interrelation of spirit, soul, and body may comprehend, that He would continue to exist in the etheric realm that He called "the heavens." He appeared after His crucifixion to five hundred at one time, and to many others: notably Paul, whom He converted by talking to him out of the ether. This all confirms His promise "Lo, I am with you always, even unto the end of the world."

Paul says that we are all dead or asleep in tres-

passes and sins and that Jesus was the "firstfruits of them that are asleep." Physiology teaches that our body is alive to the degree that the cells are alive; that we are carrying around many dead cells. Jesus knew how to quicken with new life the cells of His organism, and He promised that all who follow Him will do likewise.

So both Scripture and science agree that there must be a resurrection of the body from the dead; that is, the dead substance that the mind has organized into cells, tissues, flesh, and blood. The all-important task for everyone is how to get the mastery of the negative life or microbe that is reducing our body to corruption and final dissolution.

Paul says, "This corruptible must put on incorruption, and this mortal must put on immortality." Here is a concise statement of where resurrection is to take place. Other writings of Paul's have seemingly prophesied a great day on which all the dead are to come forth from their graves, but this would involve situations complex and contradictory beyond reconciliation. That we have all lived hundreds, even thousands, of times and have left our bodies in many lands is being accepted by logical persons everywhere. If our old bodies are to be resurrected, which of these discarded ones shall we repossess? Chemistry says that our flesh becomes again the dust of the ground:

"Imperious Caesar, dead and turned to clay,
Might stop a hole to keep the wind away."

Jesus spent whole nights in prayer, according to the Gospels, and it is quite evident that He was resurrecting His body by realizing, as we do in our

prayers, that God was His indwelling life. His affirmation for more life was "I am the resurrection, and the life." I AM is the spiritual name of Jehovah, the everliving one. When we affirm, "I am," with our thoughts centered on Spirit, we quicken the life flow in the body and awaken the sleepy cells. Such affirmations clear up congested areas of the organism and restore the circulation to its normal state, health.

A prominent scientist recently stated that man's body is composed of trillions of cells, every one an electric battery. A battery emits electrical impulses of various kinds, transformable into light, power, heat. The human body is undoubtedly the most powerful dynamo in existence for the carrying on of life. The presiding ego or I AM in each organism determines the particular kind of impulse that the cells shall radiate. The field of dynamic energy is limitless. God is Spirit, and Spirit is the very essence of the ether in which we live, move, and have our being.

Affirmations of health by Christian healers right in the face of sickness often result in marvelous restorations that are sometimes called miracles of healing. But when one understands the power of words spoken in spiritual consciousness the results are in fulfillment of divine law. Jesus stated the essence of this law when He said, "Whosoever . . . shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."

Every word has within it the power to make manifest whatever man decrees, but especially spiritual words have this power. God creates by the

power of the word. "God said, Let there be light: and there was light." Every act of creating was preceded by "God said." Man, the apex of God's creation, was created in His image and likeness; that is, exactly like Him in the power of his word to bring forth what he says.

In order to create as God creates man must have undoubting faith in God-Mind and the obedience of the creative electrons hidden in the atoms of all substance. In Hebrews it is written, "By faith we understand that the worlds have been framed by the word of God." In the 1st chapter of John the Word or Logos is given as the source of all things, and this Word is said to become flesh and be glorified as the only-begotten from the Father. "As many as received him, to them gave he the right to become children of God, *even* to them that believe on his name." Jesus said that every man would be justified or condemned by his word. He demonstrated the power of the word of faith in His mastery of natural laws and in His many marvelous healings.

Although we all get definite results in body and affairs from the words we utter, those results would be infinitely greater if we understood the power of words and had undoubting faith in their creative power. Jesus said, "The words that I have spoken unto you are spirit, and are life."

We all want to be like Jesus, and millions have made and are making Him the pattern for their life. So among His faithful followers of the past twenty centuries we should expect to find a world of glorified men and women. Why have we not brought forth more of the fruits of Spirit that He so gener-

ously promised? The answer is that we have emphasized the negative qualities as portrayed by the human side of His character. We have sought to imitate Him in our acts instead of our thoughts and words.

We are now realizing that as a man "thinketh within himself, so is he." The outer acts are secondary; the primal world of causes is within, and it is to this inner realm that we must look for the transforming power of man and of the world about him as well. "Be ye transformed by the renewing of your mind." Hence the quick and lawful way to attain health is to put your creative words to work and bring into swift action the superman Christ.

There can be no logical doubt that an all-wise and all-powerful Creator would plan perfection for His creations and also endow them with the ability to bring His plan into manifestation. That is the status of our world and its people. We are God's ideal conception of His perfect man, and He has given us the power of thought and word through which to make that ideal manifest.

It is written in John 5:21 (King James Version): "For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will."

The American Standard Version says that the Father raises up the dead and gives them life, and that even so the Son gives life to whom He will. To quicken means to vivify, vitalize, energize, hence to make alive.

Jesus made this assertion of the life-giving power of the Son of God immediately after He had healed

a man at the Pool of Bethesda who had been infirm and helpless for thirty-eight years. Jesus said to him, "Behold, thou are made whole: sin no more, lest a worse thing befall thee."

Here Jesus again emphasizes sin as the cause of infirmity. All the ills of humanity are the effect of broken law, of sin. That word sin covers more ground than we have usually granted it. There are sins of omission and commission. If we fail to cultivate the consciousness of the indwelling spiritual life, we commit a sin of omission that eventually devitalizes the organism. To be continuously healthy we must draw upon the one and only source of life, God. God is Spirit, and Spirit pours its quickening life into our minds and bodies when we turn our attention to it and make ourselves receptive by trusting Spirit to restore us to harmony and health.

As for all the marvelous works that Jesus did, He never claimed His personality as their author. "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner." We all have access to the Son of God (the Christ) implanted in us by the Father-Mind if we will give it a chance to quicken us with creative ideas.

Let us remember that in declaring Jesus to be present with us we are placing ourselves in a thought atmosphere that will help us to quicken our own supermind or Christ Mind. Jesus raised His mind and body to His supermind level, permitting a life radiation without crosscurrents or discords of any kind. He preceded us, and as He said, He had prepared a "place" for us. This "place" is a spiritual

current in the cosmic ether, in which we live, and we can feel it when we direct our attention to Jesus Christ in prayer and meditation. "The kingdom of God is come nigh unto you."

Jesus called attention to the fact that the creative Mind, which He lovingly called Father, had provided for the subsistence of the birds and flowers, and that man was of more value than these; and would it not be reasonable, He argued, that the Father would also provide for man? His logic is unanswerable, and we must all admit that judging from our human ideas about providing for our children, we should expect God to have done even better for His progeny.

When we understand the nature of the creative Mind—that it is Spirit-mind, that all things come out of ideas, and that there are unlimited ideas right at the door of our minds—it dawns on us that God has provided for us beyond our fondest dreams.

We have been so persistently taught that nature heals that we do not as a rule give the question of the origin of her healing power any serious thought. But we should, because our thought calls into action in our consciousness the mind principle to which we give our attention. If we center our attention on nature as the healing principle, we stir up natural activities that are secondary to the one cause of all action, that is, infinite Mind. But it is our privilege as creations of supreme Mind to bring into action all its forces, primary and secondary. By our thought and the mighty mind energy back of thought we can stir to action all the powers of Being and get the results of their concentrated healing currents instead of the weakened, segregated seepage from one.

Just here is a good opportunity to urge Truth students to shape their spiritual unfoldment on one system of development instead of chasing after every spectacular scheme that pops up. All signs both spiritual and secular point to Jesus Christ as the appointed head of our race. Through Him we we have received a philosophy of life that has been tested in the past, that is now being tested as never before, and that is proving to have no peer as a revealer of Truth and as a remedy for all the ills of humanity.

This being obvious and so many of us having received special revelations confirming it, why should we feel the lack of another or listen to the many "Lo, there! Lo, here!" proclamations of those who discern superficial things only? Concentrate your I AM attention on God as the one and only supreme Spirit and Jesus Christ as the Son of God through whom we all have access to the Father. Then you will lift your consciousness into a sphere of spiritual clarity and power superior to anything in the heavens above or the earth beneath.

Certain persons called "masters" have forged ahead of the race in their understanding and use of some of the powers of mind and have in personal egotism set up little kingdoms and put themselves on thrones.

These so-called "masters" and members of occult brotherhoods are attracting susceptible minds away from the "straight and narrow path" and leading them to believe that there is a short cut into the kingdom. Jesus described the situation forcibly and clearly in Matthew 24:24:

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect."

Read the whole 24th chapter of Matthew. In it Jesus describes in symbols and facts what is taking place today in all parts of the world. It may be argued that these conditions have been present in every generation, and so they have; but never have so many of the signs stood out so forcibly as now. All this indicates the end of a world dispensation, a climax in race development. The end of the world of matter came with the discovery that the atom is electrical, and all the things that revolved about that material supposition are coming to an end with it. This means the end of our old ideas that God is a big man sitting on a throne in a heaven with streets of shining gold, with Jesus at His right hand writing in the book of life, as well as the end also of our ideas of Satan and his fiery hell, of the divine right of kings and the prestige of royalty and other established institutions. These crude ideas about God and man having lost the sustaining thoughts of the race, old religions and governments dissolve and the world seems a chaos. However, the wise see in all this the passing away of old beliefs to make room for the new. "Behold, I make all thing new."

The only safety from chaos is unity with God and His Son Jesus Christ, the head of every man. If we are not anchored to this supreme and immovable reality, we shall be exposed to the storms of mortal thought and shipwrecked on the rocks of materiality. "Have this mind in you, which was also in Christ Jesus."

Jesus taught that His mission was to establish the kingdom of heaven on earth. The first step in His great work was the awakening of men to certain fundamental truths of being. He taught the power of mind, thoughts, words. He cast out the demons (errors) and healed the sick with a word. He planted the seed thoughts in our race mind that will, when properly used, grow into the kingdom of the heavens here on earth. But peace, harmony, and love must first be planted in the minds of men.

Jesus gave us the consciousness of peace. "My peace I give unto you." The mind of peace precedes bodily healing. Cast out enmity and anger and affirm the peace of Jesus Christ, and your healing will be swift and sure.

WAIT BEFORE WRITING

During the latter part of the Christmas season, the handling, transportation, and delivery of mail may be slower than usual. Please allow plenty of time for your Unity literature orders and periodicals that you regularly receive to reach you during this rush period. The Christmas mail congestion lasts into January, and while practically no mail is lost, delays do occur. Will you help us by waiting patiently for your literature to arrive? Thank you.

Steppingstones into the New Year

MILDRED W. BROWN

CHRISTMAS IS OVER. Many of us breathe a sigh of relief and say, "Thank goodness!" But at almost the same moment there is the thought of the new year that looms ahead. A new year that we must enter, using as steppingstones the joys, successes, and health of the current year—to whatever degree we have experienced them.

New Year's Day is traditionally a time for making new resolutions, a time for "wiping the slate clean" for beginning again. Yes, it is the time we set the course we expect to travel in the days ahead. It will make no difference if storms should destroy what we have built; gradually we will find ourselves building again.

Many centuries ago an event occurred from which we of today may learn much. It took place in a little valley town that lay on the road between Judea and Galilee. The people of all the tribes of Israel had been gathered here to witness the pageantry and to hear the speeches of the occasion. Joshua, who had been their leader since the days of Moses, was making a farewell address. For these people it was the beginning of a new year, a new life, a new course, just as each New Year's Day is the beginning of a new year for us.

Joshua's speech was powerful, not so much because he recounted the historic events of the past, but because he spoke as though God were speaking

through him to the people. He was giving them the key to success, dominion, mastery.

After having enumerated the events in the progress of their years as a nation Joshua admonished them: "Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah."

The admonition, "Choose you this day whom ye will serve," is worthy of consideration; as is his statement, "As for me and my house, we will serve Jehovah."

In Truth we accept the statement of Jesus that "God is Spirit." We learn that the word Spirit means life and intelligence, life being activity and intelligence being the mind that governs this activity. So we use the term Divine Mind synonymously with the word God.

Each of us is endowed with the ability to tune in on the divine wave length through the thinking faculty that we call the mind. When we tune in completely and perfectly the reception is clear and distinct. We receive the guidance and direction so necessary in meeting the experiences of life. But we cannot tune in perfectly so long as there is interference by our thought directed toward negative conditions.

I like to think of Joshua's statement, "As for me

and my house," as being the perfect tuning of what we term the mind. "Me and my house"—my mind and the thoughts of my mind—"we will serve Jehovah."

Joshua knew that if he only could help the people to do this they would receive the guidance and direction needed to meet every condition and set of circumstances with which they would be faced.

Choice belongs to the individual; nothing is forced upon him. He may choose to serve pagan gods if he desires; or if he chooses, he may serve the Lord. The choice, however, is not a simple one for most of us any more than it was a simple one for the Children of Israel.

The reason it is not simple is that we have formed the habit of living life in isolated events or chapters, as it were. But can we actually do this successfully? It is impossible to wipe the slate clean each year and begin completely new and fresh, with the past forgotten and the future looming spotless before us. We can do this no more than the Children of Israel could close each isolated event and set it aside.

Every condition in home or business relationships or in health is related to all that has passed. But, we do not cling to the past. We must choose whether we shall continue to serve the gods of the past, which have brought us negative situations, or God, who can guide and direct us to harmony, success, peace, and health. We begin right where we are, using the experiences of the past up to the present moment as steppingstones to a better life—a better year.

When we look to the source of our lives and

serve Him with our whole hearts and minds, the graven images we may have built through fear, doubt, and insecurity tumble into decay. And we build upon the firm, strong rock of Truth. No longer, then, shall we serve the gods of the past that hold in bondage to darkness and ignorance those who follow their false teachings. No man can serve two masters. "Ye cannot serve God and mammon."

Through identifying the entire consciousness ("me and my house") with the ideal of spiritual life, we learn to think and live in singleness of heart and to chose whom we will serve and to abide by our choice.

It is not coincident that the new year follows the Christmas season so closely, for Christmas not only celebrates the birth of Jesus but is also symbolic of the birth of Christ in the individual consciousness. Such a birth, by its very magnitude and beauty, brings in the new year. It opens a new life for each of us.

Yet, how quickly after the holidays have passed are the symbology and the resolutions forgotten! If we are to use our experiences as steppingstones to freedom, happiness, and mastery, we cannot close each good experience and set it aside; nor can we set aside each trying one, helter-skelter. We must have a definite plan, take a definite stand, and choose whom "me and my house" shall serve.

Our experiences of this year and other years past have led us to heights of joy. Then, again, they have taken us into the depths of despair. We do not remain in the depths any more than did our Lord remain in the tomb. Like Him, we go on to greater

heights of glory through each overcoming.

Our growth in the Christ consciousness is gradual —birth always is. Nothing springs forth instantly, full grown. Each thing comes to a moment of release, yet it continues to grow. Nothing is closed or ended. Each experience, good or evil, is a stepping-stone from glory to glory.

Habits are stubborn. The thought and feeling of failure, unhappiness, illness—all are stubborn, established patterns of thought. We resolve to put these negative things aside, but all too often fail to abide by the choice we have made. How many resolutions have been broken because we have not identified the whole consciousness with the ideal good!

Let us suppose that some mutual friend is having a trying experience in his business life. He does not like his job; the hours are too long, the work too demanding, the compensation small, his fellow workers disagreeable. Nothing seems right. But on New Year's Day he decides to let Christ be born in his work.

A week goes by, and we find our friend coming home tired, disillusioned. "The job is still the same old job; nothing about it has changed!" he cries in despair. No, nothing has changed, because our friend has not changed. He chose Christ but failed to stand by Him. Instead, a flood of the old conditions washed Christ out of our friend's consciousness. He planted his feet on the slippery rock of his personal problem rather than standing upon the firm rock of Truth and knowing that only good was present because Christ was there.

Such a problem is simply an inner conflict that can be resolved when the consciousness is established in the thought Joshua gave his people. "Choose you this day whom ye will serve . . . but as for me and my house, we will serve Jehovah."

It is difficult for us to plant our feet firmly upon the rock of Truth and continue to recount the events of the past. If we wish the same old conditions and the same old problems, we have but to choose whom we will serve. But as we recount past events through which we have been safely led and take a firmer hold on our faith in God and make Him the mainstay of our lives and conduct, we are using the past as steppingstones to the future.

Many of us stumble over the very steppingstones of peace because we have not put our feet firmly upon the rock of service to our Lord. The experiences of daily living, when used as steppingstones to peace and harmony right where we are, are giving the whole world a lift toward peace. Why? Because there is that much less conflict in the world when our own conflicts are ended.

In the home is the best place to practice this. In our business is a good place, too. If we are wise in this new year, we will renew our covenant with God again and again. We will review His promises over and over, proclaiming our faith in and determination to live the Christ life. "As for me and my house, we will serve Jehovah." By doing this we shall build happy homes, successful businesses, harmonious relationships, and healthy bodies. Every moment of every day will be a moment of service because our minds and hearts are stayed on Him.

Rejoice Evermore

GEORGIA MOORE EBERLING

A LITTLE GIRL skipped beside her mother on the way to church one spring morning a number of years ago. The church bell was ringing, birds were singing, and the banks of the little ditches that crisscrossed the town were bankful of clear mountain water. Long-stemmed dandelions nodded at their reflections in the water.

"O Mamma," the child suddenly cried out, "I can really rejoice this morning."

It was a morning for rejoicing, and a child lives in a world where rejoicing is easy. And surely the child of a King has much to cause him to rejoice.

This same girl later came to a place in life where she did not rejoice. Life brought problems, as it does to all. There was much frustration, but worst of all, a trusted friend proved to be untrue and became a Judas. Unfortunately, this woman lost her perspective and became depressed and melancholy. She became physically ill because her depression affected the nerves. A faithful friend prayed with and for her, but every person must help himself. One day she realized that her continued unhappiness, in the face of so many blessings, was becoming a sin. She prayed fervently then for a message, some word just for her, from her Bible.

She opened the Bible, and her eyes fell on the words,

"Rejoice always; pray without ceasing; in every-

thing give thanks: for this is the will of God in Christ Jesus to you-ward."

Momentarily, she was stunned at the direct answer to her prayer, for she took the words as just that. But when she began to think about the arrangement of the verses, she knew that nothing in the Bible was written haphazardly. The sequence of the verses meant something. As she pondered and prayed, the knowledge came to her that she had been utterly wrong. Her unhappiness was not merely a personal matter; it affected others. She *must* "rejoice." It was a command. It was the road of prayer. Pray, pray, pray without ceasing. Life must become a prayer. Not always could she be on her knees, but she could line every task with prayer.

Naturally, in time, thankfulness came of its own accord. The blackness lifted. The past was covered by God's forgiveness. If she had made mistakes, they were past, too. She began to put the friend who had wronged her completely out of her mind. That was the hardest part of the whole matter. But with God's help she did it, she forgave, and forgot. And she came to see that perhaps the friend who had hurt her felt in some way that she, too, had been hurt. Perhaps this friend felt that in some way *she* had been neglected.

Her dictionary told her that rejoice meant to feel or express joy or gladness. And she found the Bible full of rejoicing. There was Paul who gave up all for Christ. He wrote to the Philippians, "Rejoice in the Lord always: again I will say, Rejoice."

That old prophet Isaiah had much to say about rejoicing. We are told that he was the greatest of

the prophets, and scholars declare that in literary form the world has produced nothing greater than his words. The Book of Isaiah contains the most definite and magnificent prophecies about the Messiah to come. Isaiah lived in stormy times and faced martyrdom, but he believed in rejoicing in the Lord.

Hear him: "I will trust, and will not be afraid . . . Jehovah, *even* Jehovah, is my strength and song, and he is become my salvation.

"Therefore with joy shall ye draw water out of the wells of salvation."

"Break forth into joy, sing together . . . Jehovah hath comforted his people."

He is particularly comforting when he tells the purpose of the coming of the Messiah—"to comfort all that mourn . . . to give unto them a garland for ashes . . . the garment of praise for the spirit of heaviness; that they might be called trees of righteousness."

How wonderful it is that our Lord can give us a garment of praise instead of that spirit of heaviness! "The meek," He told His people, "also shall increase their joy in Jehovah."

From the time of the Captivity, until the building of the Temple, the children of God had rejoiced. David and the elders of Israel and captains over thousands went to bring up the Ark of the Covenant of the Lord with joy. When they had laid the foundation of the Temple "many shouted aloud for joy." "All the people shouted with a great shout."

"And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy.

. . . for Jehovah had made them joyful."

The woman began to see that joy, real joy, comes from within, that it is a gift from God and need not necessarily depend on any person, any place, or any situation if the real source of one's joy and peace is in the heart, at the center of man's being.

Oh, she lost her new-found peace now and then! She still had black moments; but once she had somber days and weeks. The purely physical, earthly joy and peace were often disturbed. But underneath it was the joy of the Lord. And it could be found again. David had comfort for that. "They that sow in tears shall reap in joy," he declared.

And Solomon, who had everything that his world seemed to offer, said: "To the man that pleaseth him *God* giveth wisdom, and knowledge, and joy." Later, when much older, he added, "He shall not much remember the days of his life; because God answereth *him* in the joy of his heart." Joy of heart was most important. So much so that he wrote, "A cheerful heart is a good medicine."

God was David's "exceeding joy" and "the fulness of joy." David was a poet and a musician. He gave vent to his emotions by shouting to the Lord. In fact, on one occasion he "danced before Jehovah" and shouted and sang as they brought the Ark up to the Temple. On the other hand, Michal, his wife and Saul's daughter, must have been quite the opposite, for the record says that she was ashamed of David, who was not acting according to her idea of kingly behavior! Indeed, we are told that she "despised him in her heart."

We, too, may be misunderstood at times in our

zeal and in the expression of our joy. David went right on, though, singing praises. Many of his songs of praise are exquisite poetry.

"The pastures are clothed with flocks;
The valleys also are covered over with grain;
They shout for joy, they also sing."
"Let the floods clap their hands;
Let the hills sing for joy together."
"Let the saints exult in glory:
Let them sing for joy."

But it is in the New Testament that the highest conception of the joy of our Lord is presented. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

Our Lord, before His ascension, told His followers and chosen ones, "I will see you again, and your heart shall rejoice, and your joy no one taketh away from you." He left the earth, but His Holy Spirit was left to His disciples.

Paul wrote, "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control"; but *joy* is high on his list. Surely with these "fruits" we may all have joy.

The woman began to see that she had confused pleasure, gaiety, even hilarity with joy. She began to see that she might have joy when alone, when at work, when in the silence in the prayer room; in short, joy in the Lord.

Paul's beautiful benediction is for us today, as it was for those early Christians. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit."

Prayer Changes Things

ROSE UMBREIT

PRAYER IS an experience in which man comes into union with God." It is a state of receptivity that allows creative power to accomplish through us. It is our responsibility to keep ourselves attuned to Spirit, to "pray without ceasing."

"The realization that prayer is an act of the mind and the will is important, because it means that every prayer is a step toward getting things done." If we pray with understanding of the law, we confidently expect results, because we absolutely know we are contacting God, in whom is all power. "There is a consciousness of victory on which events depend."

Prayer changes things. Is there anyone who does not have a desire to have some things changed? Do we accept these situations as hopeless? Prayer is the answer. "The human race is not alone in the universe. Why not accept a belief in God because we need such a belief?" Let us consider instances in which prayer did change things.

Abraham did not want to choose a wife for his son Isaac from among the women of Canaan but from among his own people, dwelling in Mesopotamia. So he sent his trusted servant to find the right maiden and bring her back with him. "Jehovah before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house." Surely a mission requiring guidance! No wonder Abraham's

servant prayed, "O Jehovah, the God of my master Abraham . . . I pray thee . . . let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camel drink also; let the same be she that thou hast appointed for thy servant Isaac."

"And it came to pass, before he had done speaking, that, behold, Rebekah came out . . . And the damsel was very fair to look upon. . . . And the man bowed down his head, and worshipped Jehovah. . . . And he said . . . Jehovah hath led me in the way to the house of my master's brethren." Notice that Rebekah's father and brother, Bethuel and Laban, also believed that Abraham's servant had been divinely led, for they said, "The thing proceedeth from Jehovah . . . take her, and go." "When Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah." And what of results, which tell whether a thing "proceedeth from Jehovah"?

It was evening. Isaac had gone out in the field to meditate when he saw the caravan coming. Rebekah alighted and went to meet him. "And Isaac brought her into his mother Sarah's tent . . . and she became his wife; and he loved her."

No doubt there are countless prayers for protection—prayers arising from fear. Jacob prayed such a prayer on his return to his homeland with his wives and children. "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children."

Did Jacob's prayer change things? "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept." Jacob realized that the old bitterness was forgotten and forgiven, and he said, "I have seen thy face, as one seeth the face of God, and thou wast pleased with me."

Sometimes prayer is a confession of guilt, a plea for forgiveness. Such prayers change things. The Israelites had sinned. They felt estranged from God; they felt that He was no longer among them. "I will not go up in the midst of thee; for thou art a stiff-necked people." Moses had "returned unto Jehovah, and said, Oh, this people have sinned a great sin and have made them gods of gold." The offenders had faith in Moses and his ability to intercede for them. Once more they heard the comforting words, "My presence shall go *with thee,* and I will give thee rest."

Miriam, sister of Moses and Aaron, asked, "Hath Jehovah indeed spoken only with Moses?" When leprosy came upon her as a result of her jealousy, Moses prayed for her healing. "And Moses cried unto Jehovah, saying, Heal her, O God, I beseech thee." Miriam was made whole.

Hannah was childless and prayed, "O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and . . . wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life." Hannah was given a son and "she called his name Samuel, *saying,* Because I have asked him of Jehovah."

When Elijah prayed he had results. He went to the top of Carmel and "bowed himself down upon

the earth" and concentrated on rain. "And it came to pass in a little while, that the heavens grew black with clouds and wind, and there was a great rain." When the widow's son died Elijah prayed, "O Jehovah my God, I pray thee, let this child's soul come into him again. . . . and the soul of the child came into him again, and he revived." "And the prayer of faith shall save him that is sick, and the Lord shall raise him up."

Elijah alone remained of the prophets of the Lord, while the prophets of Baal numbered four hundred and fifty men. Elijah undertook to convince the Israelites that God is a living God and does hear and answer prayer, while Baal was merely an idol. "And Elijah came near unto all the people, and said, How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him." He suggested that two sacrifices be prepared—one for Baal and another for God. Prayers were to be offered, "and the God that answereth by fire, let him be God." Though the prophets of Baal exhorted all day, and even cut themselves with knives, there was no response. Elijah caused his sacrifice and the wood upon the altar to be completely drenched with water, until the water ran into the surrounding trenches. Then Elijah prayed, "Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. . . . that this people may know that thou, Jehovah, art God . . . Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench." I know of no

more convincing evidence of prayer changing things than the Creator's response to Elijah's petition!

Solomon went to Gibeon, a royal city of the Canaanites, and offered one thousand sacrifices. And the Lord appeared to Solomon in a dream by night, saying, "Ask what I shall give thee." Solomon requested an understanding heart, and the Lord's answer was, "Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee."

The Master stood at the tomb of Lazarus. "And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me . . . And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

Prayer changed things for Sennacherib, to his sorrow. "Then Isaiah . . . sent unto Hezekiah, saying, Thus sayeth Jehovah, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, this is the word which Jehovah hath spoken concerning him . . . He shall not come into this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it." "The supplication of a righteous man availeth much."

There is miraculous power in joint prayer—in the agreement of many persons concentrating on one desired result. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are

gathered together in my name, there am I in the midst of them."

"The children of Moab, and the children of Ammon, and with them some of the Ammonites, came against Jehoshaphat to battle. . . . And Jehoshaphat feared, and set himself to seek unto Jehovah; and he proclaimed a fast throughout all Judah. And Judah gathered themselves together, to seek *help* of Jehovah." Jehoshaphat prayed long and earnestly. The burden of his prayer was, "In thy hand is power and might, so that none is able to withstand thee."

Then the answer came. "Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this *battle:* set yourselves, stand ye still, and see the salvation of Jehovah. . . . And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said . . . believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper." Singers were appointed to go out before the army to sing, "Give thanks unto Jehovah; for his lovingkindness *endureth* for ever." And what of the enemy? "They were smitten. . . . They were dead bodies fallen to the earth, and there were none that escaped."

Here is another illustration of what joint prayer can accomplish. "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And Jehovah said unto Joshua, See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor." Seven priests, each bearing a trumpet and walking before the Ark

of the Covenant, were to "compass" the city with the "men of war" once each day for six days. On the seventh day they were to "compass" it seven times. On the seventh day, "at the seventh time, when the priests blew the trumpets, Joshua said unto the people, Shout; for Jehovah hath given you the city." The result? "The wall fell down flat, so that the people went up . . . and they took the city."

Prayer is communion with God. Do we commune with Him only when we seek specific benefits—"loaves, and . . . fishes"? Or are we seeking Him through love? Do we want to feel His presence? Do we yearn to share His wisdom? Do we long to know His glory? Do we seek a sense of oneness? Do such unions change things? The following incidents speak for themselves.

Jesus, with Peter, James, and John, went "into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light."

On Mount Sinai Moses prayed, "Show me, I pray thee, thy glory." "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him." How bright the light must have been! "And when Moses had done speaking with them, he put a veil on his face." Notice, too, what occurred at the completion of the tabernacle. "Then the cloud covered the tent of the meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle."

Solomon's prayers were sincere and powerful at the dedication of the Temple. "And the king turned his face, and blessed all the assembly of Israel: and all the assembly of Israel stood." "Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt-offering and the sacrifices; and the glory of Jehovah filled the house."

Do you feel that these events occurred long ago and that it is possible the accounts are not entirely authentic? Jesus is no longer with us in the flesh. Can He help us today? Is He unchanged? "Jesus Christ *is* the same yesterday and to-day, *yea,* and forever." "For to this end Christ died and lived *again,* that he might be Lord of both the dead and the living."

There are more recent accounts of answered prayer. The prayers and leadership of Joan of Arc saved France. The prayers of Genevieve Behrend brought her the necessary funds to go to England to study with the great teacher Judge Troward. The prayers of George Müeller, of Bristol, England, brought him millions of pounds, which he used to house and educate orphans.

Before me is a letter from a friend telling of the healing of a ten-year-old girl who had not walked for years. She was healed by the faith and prayers of her grandmother.

Does it still seem that only the simple persons believe in prayer? Why do not practical-minded men believe in the power of prayer to cleanse, to prosper, to heal? Surgeon Charles Mayo says: "Christian healing has passed beyond the stage of experiment and

its value cannot be questioned. Spiritual healing is no longer the hope of a few but the belief and practice of a large and rapidly increasing number of persons." And the words of the great French surgeon and biologist Dr. Alexis Carrel are, "Prayer is the most powerful form of energy one can generate." They *do* believe. Prayer *is* power. It changes things!

"The Joy of the Lord"

Agatha Grey Southern

"The joy of the Lord is your strength."
  Thus spoke Nehemiah of old.
"The joy of the Lord is your strength."
  Be not fearful, I say; be bold.

Did not our great leader Paul
  Repeat as a joyous refrain,
"Rejoice in the Lord, always"?
  "Rejoice!" I repeat it again.

And when as a prisoner pent
  To his bonds, he gave no heed;
But loudly he sang hymns of joy—
  Lo! suddenly he was freed!

Therefore, remember, ye burdened,
  Whatever the toil or the length,
Our God is a God of joy;
  "The joy of the Lord is your strength."

The Temple of God

L. STEVENS HATFIELD

KNOW YE NOT that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"

There is perhaps no building of the ancient world that excited so much attention as the Temple that Solomon built at Jerusalem. The Temple was the approach of a nation to its God. It was the symbol of God's presence among His people. Jesus used the Temple as a symbol of His body. His accusers said, "This man [Jesus] said, I am able to destroy the temple of God, and to build it in three days." "The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body."

As the temple of God, your body expresses His presence of life, strength, and perfection in you. As you think about the body, you come to the realization that it is not simply physical and material. You come to know it as the temple of God, filled with His presence and expressing His perfection. You see that it is His habitation in which He expresses His idea of perfect man. If you could grasp the idea of a perfect body here and now, if you could behold it as it exists in Divine Mind, you would cause it to express its divine perfection. God has but one idea of man. He knows him solely as His perfect idea of sonship. If the idea of imperfect man were to exist in Truth, then this truth of imperfection would interfere with man's ever becoming perfect. So, you can

see that the one idea must be that of infinite perfection, against which no belief in imperfection can prevail.

Do you think of your life as emanating from God? When you are weary and need more life, do you think to pray? Do you hold fast to the thought of your life in God? You need only to think of Him within you in order to come into a greater consciousness of life. When you know that your body is His body habitation and that He bestows upon it that of His nature which makes it spiritual and holy, you comprehend it from the standpoint of Truth. You see yourself as God sees you—whole, sound, and perfect. When things of the world seem to disturb you, when you need assurance and confidence and stability, then is the time to turn to the presence and power of God in the midst of you, to know that in Truth there is no presence and power other than His, and to know that "the eternal God is *thy* dwelling-place."

Have you ever thought how necessary it was for you to have been created with some inner sense of peace to steady you in a world of many demands and conflicts? How necessary it is for you to have within you a consciousness of harmony, so that you may not be swept off your feet by circumstances of the world about you? Do you sometimes think to rejoice that you have Christ in the midst of you? That you have found Truth? That your joy exceeds any claim of sorrow? Have you learned to take the Truth attitude toward life? Can you think thoughts of Truth even when, according to appearances, the opposite of Truth comes to mind to claim your attention? Can

you be loyal to Truth even when those about you turn from it? You can gain a sense of freedom only through knowing that within you is that presence and power which is able to set you free from all human bondage. No person or thing can hold you in bondage if you know that the Spirit of God within you is your perfect freedom.

Virtually every person who does not have an understanding of Truth thinks of himself as restricted by some law. Thoughts are outpictured on the body. One can see, then, how necessary it is to think such thoughts of perfection, life, and strength as he wants to see manifested in his life. Whatever condition it is in, the body reveals the extent to which one is aware that the body is God's temple.

In God's sight you were created without fault and without blemish. If you would always accept this truth, you would not be victimized by beliefs in imperfection, fear, disease, and failure. You would stand triumphant and victorious at all times. You would be conscious of nothing except God, unchanging and unending, in the midst of you.

Your body is the temple of the living God. He fills it with His presence. It is the form He has given you for expressing more abundant life, more of Himself. Without a body you would be without a means of expression. If you need a greater realization of life, you have but to take your thought off limitation and behold the life of God within you. Your body is God's habitation, His creation. And His temple is, first of all, spiritual. While in the ideal your body, or His temple, is perfect, it is necessary that you be conscious of this in order to see health

and perfection expressed in it. If your thought is of disease, you outpicture disease upon your body. If by impure thoughts you desecrate God's temple, this thought expresses itself as disease. The extent to which you realize the truth about God's temple will be manifested as health in your body and affairs.

Think of your body as God's temple, perfectly and wonderfully made. Realize that this temple is the medium through which the perfection and wholeness of God is expressed. Rid your mind of all belief that your body is the habitation of disease or any other unwholesome thing. Never speak disparagingly about your body. Do not put the mental stamp of imperfection or disease upon it. It is God's temple. God abides within you to convince you of your likeness to Him. He seeks to have you recognize His presence as that which is mighty to free you from all imperfection.

Have you found your way in life? Do you always seem to choose the right path? Have you learned to turn to Spirit for guidance and direction? Have you discovered that you need not go the way of sacrifice and denial and failure? In Truth there is but one way: the way of Spirit. Jesus brought to mankind the message of deliverance from bondage. He found men in bondage to belief in sin, fear, disease, and lack, but He declared their freedom by directing their thoughts to their own indwelling Christ. He knew that with their thought on Christ in the midst of them they could not believe that persons or things in the world could hold sway over them.

In Spirit you have no imperfections or shortcomings. Otherwise, you could not have been created in

the image and likeness of God. You cannot be His perfect child and be imperfect. Let God represent to you whatever is necessary to make your life purer, newer, freer, or fuller. "*Thy* life shall be clearer than the noonday."

You have within you the power and dominion over every situation and thing in your world. This dominion comes through knowledge that the Spirit of God is in the midst of you. It comes through knowing that Spirit is mightier than all else, stronger than any claim of the external world.

What is the limiting belief with which you are mesmerizing yourself? Where did its power come from? Where did you get the idea that it has power to limit and bind you? Certainly not from Truth. When you ascend to spiritual consciousness you break all bondage; you give up all belief that you are limited in any way. If you have a problem today, do not think about the problem but think upon the power of God to cause good to be established in your life. Realize that within you is a power that can right every error, adjust every situation, and cause good to be established where and when it is needed. God planted your life in you; He ever stirs it to greater activity. But you must consciously "stir up the gift of God, which is in thee." There must be an act of deliberate volition, as was illustrated by the man who stretched his withered hand toward Jesus to be healed. God is your life, your supply, and your constant joy when you keep yourself in tune with Him.

Do not let a single thought be sent out in uncertainty or fear to cross bridges of trouble that do not exist. Do not let a single word escape your lips

to predict calamity, adversity, failure, or helplessness. Do not be afraid to choose the way of the overcomer, for you have divine help with you at all times and in all circumstances. You have Jesus' example as your divine inspiration and His living, strengthening, guiding presence as your companion. Nothing is impossible to you when you realize your oneness with your indwelling Christ and let His wisdom, His strength, His power work through you. Whatever you aspire to lies within your power to achieve. Thus, as you reach out beyond the limits of your present thought the circle of your life is enlarged, bringing you triumphantly from small victories to greater and higher achievements. Anticipate only the good, the true, and the beautiful. Seek and find the blessing in every experience that comes to you. Give thanks that you are daily nearing the Christ consciousness, where you will receive the fullness of God's benediction.

Exalt the Christ within you today by realizing that His eternal life, light, love, and perfection are yours. Rededicate yourself and your life to the divine purpose of manifesting Him. The degree to which you exalt the Christ in you is the degree you are doing your part in uplifting humanity to the perfection personified by Jesus Christ. Through Him you are this day resurrected into newness of life. Accept Him as your friend, your companion, your comforter.

Spiritual growth is not only a mystical experience, but it includes such practical things as better health, clearer thinking, order in affairs, and increased faith in yourself. If there is any unfulfilled

longing in your mind or heart, or if there is any way in which you desire to improve and change yourself, turn your attention to things of Spirit and seek them with your whole heart. As you do so, you will find that any thought unlike your highest thought of yourself has become distasteful to you. Only the good, intended for you by the Father, will be able to claim your attention. The strong, vigorous life of God is your life. When you harmonize your thought with Divine Mind, you harmonize your life with the divine. You are reborn in Christ. "One is your master, *even* the Christ."

Jesus overcame all obstacles because His spiritual consciousness was powerful. Sin and disease were obliterated by it; death was overthrown; the material world became powerless. Jesus is typical of every man of God. Each of us can rise to the Christ consciousness and do the works of the Christ. His power to overcome is infinite. His power is the power of omnipotence. And through the power of Christ within us we have power to change all situations to good. We can transform every circumstance and make it yield good. The power and authority are ours.

"There is a spirit in man;
And the breath of the Almighty giveth them understanding."

There is that in your inner nature that is superior to every influence that may seem to enslave you. Your real self is the Christ of God. Always it has been stronger than the impulses of passion, pride, unforgiveness, or resentment. In the past it may have seemed that you were subject to the demands of the body or to those habits of thought that seemed to

require you to lose your temper, to be unkind, to become fearful.

You may have felt that it is an unescapable law to be swayed by every tempestuous thought that would keep you from manifesting your Christ nature. Yet your Christ nature has always been supreme. Through it you are lifted above any law of disease, discord, or lack. You are governed by one law alone: the law of God's unchanging will of good in all that concerns you. Do not think of the world about you as filled with adversities but as a spiritual world in which evil has no reality. Because you are Spirit, and under the dominion only of Spirit, you can transcend all claims of the flesh. You are free, wise, triumphant. God has established principles that govern all the details of life. The beauty of nature, the splendor of a starry night—all the wonders of His creation bear witness to His laws. It is through recognition and understanding of His wonderful principles that we solve every human problem.

The divine self in you is capable of infinite progress. The divine self in you is wise and beautiful and joyous, and its wisdom and beauty and joy pour through your mind and into your daily life. The love and peace of God fill your heart. The light and the joy of God radiate from your mind; the power and the judgment of God guide your steps. The wisdom and strength of God flow through your body and express His true perfection.

"The Spirit of God dwelleth in you."

"He hath . . . established it."

"Cast away . . . all your transgressions . . . and make you a new heart and a new spirit."

Plant the Seed!

RUTH BARRICK GOLDEN

CHILDREN, THESE ARE radish seeds," said Miss Alice, holding a mound of tiny seeds in the turned palm of her slender hand. "We're going to plant them in our window box and watch them sprout and grow into radishes." Her pupils clustered about her.

One small, curly-haired girl touched the seeds with a chubby finger. "Will each little seed be a radish?" she asked. "Truly, Miss Alice?"

"Truly," the teacher replied. "Each radish seed has a perfect little radish within itself, just as an apple seed has an apple tree within itself and every flower seed has one certain kind of flower within itself. When we plant a radish seed a radish will grow from it. When we plant a pansy seed a pansy will grow from it."

Miss Alice is a wise teacher. And this simple demonstration made an indelible impression on her pupils as they planted the dry seeds in the moist soil of the classroom window box. They watched the miracle of their seeds coming to life—sprouting, pushing tender shoots through the soil, unfolding into plants with tiny, perfect leaves, growing day after day, until radishes formed.

Another time, Miss Alice told the children a story about the sowing and reaping of wheat. She showed them a handful of the golden grain and displayed pictures of a growing wheat field and of the

grain being gathered in sheaves. Then they sang the song:

"Sowing in the morning, sowing seeds of kindness;
Sowing in the noontide, and the dewy eve."

"You see," she told them, "there is another kind of seed that we sow. When we do kind things for someone, or speak kind words, or even when we think kind thoughts about others, we are sowing seeds, just as the song says, 'Sowing seeds of kindness.' And just as truly as we get radishes when we sow radish seeds, or reap wheat when we sow grains of wheat, we shall certainly 'reap sheaves of happiness'—meaning that we shall be better and happier persons—when we sow the good seeds of love and kindness."

"I know what you mean, Miss Alice!" piped Edith, the usually serious one in the class. "When I tell Daddy I love him it makes him happy, and then I'm happy, too! And when I help Mother wash dishes and she's pleased with me then I feel good all over."

The others immediately began to give examples from their own experiences of reaping happiness by sowing kindness.

Out of the mouths of these children came gems of Truth. Already they know that whatever hurts another hurts them, that whatever gladdens the heart of another gladdens their own hearts.

This law works for even the smallest child, just as it works for you and me. We want to be recognized, to be respected and loved; we want others to see the best in us. Then we must be generous and gracious and loving with others; we must refuse to

see faults and shortcomings in others, refuse to condemn, disparage, and criticize. We must cast out selfishness, envy, jealousy, or fear of what another may think of us or do to us. We must behold the noblest and best in everyone, and he will see the best and finest in us. If we sow seeds of kindness, we shall reap kindness and appreciation.

The children in Miss Alice's classroom found that the unfoldment of the seeds in their window box was aided by certain procedures: the window blinds were kept open to admit the sunlight; the soil was kept moist; weeds were removed.

So it is with your unfoldment and mine. There is planted within us the seed of the perfect man, but we must cultivate this seed. Are we giving the seed the nourishing soil of receptiveness, of study, meditation, and prayer? Are we giving the seed the water and sunshine of uplifting, positive thinking? Are we removing the weeds of negative emotions and thoughts of fear, greed, impatience, selfishness, resentment? Are we supplying the warmth of love, gratitude, understanding, and service—knowing that the unfoldment, the growth, and fruitage are sure when we follow the immutable law?

Often we fail to realize that our stunted growth, our lack of health, harmony, or plenty, is the result of our words and thoughts. We send out kindness, generosity, love, and they return to us in kind. This is the law—as unchangeable and certain as the law that causes the radish seed to produce after its own kind. In science we know this law as counterbalance, action and reaction, attraction and repulsion, cause and effect. Jesus, using a simple and direct illustra-

tion, taught it as this law of sowing and reaping: "With what measure ye mete, it shall be measured unto you." And Paul taught that "whatsoever a man soweth, that shall he also reap." As we sow, we reap; as we give, so shall we receive and be prospered. Life returns us a harvest in exact kind on every crop we sow.

If we have disobeyed the laws of health, harmony, or supply, the law of sowing and reaping manifests itself in sickness, inharmony, and lack. When correctly and faithfully followed these same laws produce health, harmony, and prosperity.

Perceiving the truth that God is omnipotent and omnipresent within you, there is no situation, no circumstance, no problem in life that you cannot meet with overcoming power. Accept and act upon the power of Spirit within! God is with you. God's Spirit of life, love, and light is within you, stirring as the longing to be better and nobler, unfolding into perfection. As the pattern of the plant or flower or tree is within the seed, so is the pattern of your Godlike perfection within you. "Christ in you, the hope of glory."

This God power within is infinite, and we have been given the authority to choose how we shall use it. Every time we choose a thought of joy and wholeness we unfold in health and perfection. Every time we think of God as our supply we are enriched. Every time we think strong, faith-filled, love-filled thoughts all fear and weakness depart, and we rise in the joy and majesty of our true, overcoming Christ self. Every time we think noble and unselfish thoughts of greater accomplishment and divine self-

expression the "voice of Jehovah" within tells us to arise and go forth to accomplish the desire of our hearts.

Jesus, in explaining the parable of the sower to His apostles, said: "Unto you it is given to know the mysteries of the kingdom of God . . . Now . . . The seed is the word." We plant good seed and get a good crop. If we plant good thoughts and power-filled words, we shall reap a good crop, in kind. Within a tiny radish seed is the life to combine with the invisible substance in soil, water, and sunlight to produce visible substance. Within your word is the power to combine with the invisible substance to produce whatever visible substance you desire.

In Isaiah 55:10, 11, we have God's assurance concerning the word:

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This was demonstrated by a certain man I know. Considerably past the so-called retirement age, he had continued in his job in order to contribute more to a certain religious work. Some months ago, however, he fell down a flight of stairs and was not permitted to return to his job.

"At first, I was flabbergasted," he wrote, "for this meant no more extra money for my beloved Truth work! But then I began thinking: 'God is here

within me, guiding me. He will show me some other way.' And I began to sing with joy. The fellows in the hospital ward cheered and asked for more. Every day they begged me to sing. I had always longed to sing, but had no training and never felt that I had a promising voice. But here it was—a new talent coming to light!

"The result was that as soon as I was able to get around I began going to the county home to sing for the shut-ins every Sunday afternoon. Then I went to the city jail to sing for the prisoners. Presently, several organizations invited me to sing. Now I have more calls than I can fill, and I've never been so happy, for people seem to be uplifted and made happier by what I feel as I sing. I guess I have always had this ability somewhere within—but it didn't develop until I really called on God's power within and this hidden talent was unfolded."

Do you have a desire to demonstrate more ability along a certain line? Perhaps it is a different job you want, or a more harmonious human relationship. Perhaps it is perfect and radiant health that you long for. It may be that you desire to paint or sing or write, to build houses, own a farm, or be of more service to others. Whatever it is, plant your seed. God has given you the power to speak the words of accomplishment, of harmony, health, and happiness.

Nothing will strengthen faith more readily than a proven test of law or an answered prayer. If you are one of the doubting ones, bring your faltering faith to the Father, obey His instructions, receive His inspiration, and see how miraculously your faith will grow. "Prove me now herewith, saith Jehovah."

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Divine intelligence inspires me to press forward with courage and confidence to accomplish mighty works.

Prosperity: I spring into a new consciousness of the riches of God in Christ, and prosperity follows all my efforts. I am successful in all my ways.

Healing: Springing into a new consciousness of Christ life, I am mentally, morally, and physically healed.

INSTRUCTIONS—The scientific prayer is the most powerful prayer. It naturally does away with all tension of whatever kind; step by step the consciousness unfolds as the word of Truth works from premise to premise. Discarding all error beliefs, and laying hold of the fundamental principles of being one is free to come into one's spiritual inheritance.

In the following lessons on illumination, prosperity and healing the thought of a pressing forward, a springing into a newness of all things is emphasized. This is especially fitting for the new year.

Divine intelligence is based on the idea of knowing. With every inbreathing of Spirit, the breath of the Almighty is infused into man's consciousness, endowing him with greater illumination.

Man is the manifestor of divine intelligence. Man is intelligent; God is the knowing principle. God apprehends the world through the mind of man. Man knows God through his super-intelligence or Christ.

Divine intelligence knows, sees and perceives the relation of all things, and just how they must be grouped to produce a given result. But intelligence cannot produce that result without a process. One factor in the process is will—the executive power of God mind. The command is, "Be still, and know that I am God." The central ego, I AM, in every man is Spirit. When man gives attention to the I AM and makes it the object of his meditation, it releases innate intelligence, and man realizes his divine sonship, the Son of God.

It is easy to discern that in the beginning man's mind had its spiritual phase and its material phase, the higher self and the lower self, but that the divine man, Jesus Christ balances these two phases and merges them into one.

It takes great courage and confidence to press forward to accomplishment. When these qualities are fixed in the mind, we are poised in God.

Affirm:

Divine intelligence inspires me to press forward with courage and confidence to accomplish mighty works.

In such a statement as, *"I am successful in all my ways,"* "I am" is the starter of all activity.

By continuing to give attention to our "I AM" (the Christ in us) and by making it the object of our meditation, thought and prayer, we release its innate substance into our consciousness. As we continue this, day after day, the soil of our minds is greatly enriched and every prosperity word implanted therein is bound to bring forth a rich harvest.

In this connection it is well to call to mind again and again that God is Spirit, and that Spirit is very real and powerful, and by far the most substantial thing in the world.

As our faith grows and unfolds we find it voluntarily springs forth as a reality, not only in ourselves but in others. When others have faith in the thing we are doing, making, or selling, they see it as a real and worthwhile thing. Then our success and prosperity are assured. When we work with it the divine law of success never fails.

Whenever we take up a prosperity idea it is well to affirm first that our words and thoughts are always molding spiritual substance and bringing into manifestation only that which is true, lovely and altogether good.

Every day for the coming month join us in this prayer,

I spring into a new consciousness of the riches of God in Christ, and prosperity follows all my efforts. I am successful in all my ways.

Health is the sure result of an intelligent application of spiritual mind forces. When man realizes this he springs into a new consciousness of life and is lifted up spiritually, as well as mentally, morally, and physically. The life or electrical units flash forth their brilliancy and the whole man is healed. The blood corpuscles are quickened and hasten on their way to cleanse and purify the whole body.

Faith makes a bridge across the inharmonious appearances or limitations of the natural man, to the place in consciousness where man sees himself as he is: the child of God, free, whole, perfect, in mind, body, and affairs.

The Christ, God's image and likeness is within. Out of this image and likeness are the issues of life. The Christ of God speaking through Jesus said, "I came that they may have life, and may have *it* abundantly." When we speak of the quickening life of the Christ we stir to action all the energy, force, and power of Spirit within us. The ultimate result of this quickening is wholeness and health.

This proves experiences, innumerable times repeated, the power of words to bring health. Health is potential in the real of our being. Health is demonstrated through the power of the spoken word.

The mind is exalted by the spiritual words implanted in it. These words elevate the whole consciousness.

In the name of Jesus Christ I declare,

Springing into a new consciousness of Christ life, I am mentally, morally, and physically healed.

Spiritual Baptism

And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth; whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

CONCERNING BAPTISM, John the Baptist states: "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I . . . he shall baptize you in the Holy Spirit and in fire." John recognized that the cleansing action of repentance alone was not sufficient to bring spiritual attainment, but that a further influx of the Spirit of God would be required in order that the whole man might become regenerated, be born again in Christ.

The baptism of John the Baptist was "the baptism of repentance unto the remission of sins." In commenting upon the baptism of John the Baptist, Josephus states that it was "not for the blotting out of certain sins, but for the purification of the body, supposing the soul to have been purified previously by righteousness."

In answer to the question, "What is a sacrament?" an old catechism states: "An outward and visible sign of an inward and spiritual grace." The validity of the outward symbol, whatever its form or character, must rest upon an action that takes place wholly within the individual's consciousness. It must

be accompanied by a regeneration in the mind of whosoever receives its blessings, for otherwise the outward symbol becomes meaningless and without virtue. Recognizing this fact, the early Christian fathers would baptize only persons who had arrived at a state of mental maturity, wherein the individual consciousness had undergone a transformation and acquired a new set of values in Christ.

It is quite generally recognized that the grace of true repentance, or the baptism of John, is the essential preparatory step toward the welcoming of the "Comforter" in the spiritual baptism of Christ. There is, however, considerable doubt as to what constitutes a state of true repentance wherein the individual dies to sin and is born again to righteousness. The word that is rendered repentance is the Greek word *metanoias.* While it is true that this is generally accepted as meaning to repent, in reality it means to change one's mind. We apparently change our minds so often during the course of a day that this may seem a rather simple procedure. As a matter of fact, we do not in reality change our minds. All that we do is to slip comfortably from one opinion to another as a matter of convenience. We decide that we are going out, and then decide to stay in, when it does not make a particle of difference whether we go or stay. Most persons look on this as a change of mind, but it is nothing more than an altered viewpoint based on expediency.

True repentance or change of mind in keeping with the force of the word *metanoias,* constitutes a complete regeneration of the mind. It involves the overflow of mortal consciousness and the laying hold

of a complete new state of mind, the pure, sinless mind that was in Christ Jesus. This can come about only by a change of heart, which centers the thoughts on the things of Spirit instead of on the outward, transitory form of things. Jesus said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter . . . *even* the Spirit of truth."

It should be obvious that no outward symbolic baptism, whether it be by sprinkling, dipping, or immersing, could possibly carry out literally the force of the Greek word *baptisma.* The real meaning of this word is to become overwhelmed completely by an element (any element) to the point of saturation. In its most literal and restricted sense the word has been taken to mean nothing more than a simple ablution, a washing off, an outward purification by means of water.

From earliest times water has been looked upon as a symbol of that which is universal and is associated with cleanliness and the solution of physical, mental, and moral problems. Being met with so frequently in nature, water was taken to represent the universal mind. The ancient Hebraic words for the heavens, seas, water, and day come from the same root, which signifies that which is generally and universally manifest and of unlimited duration.

The baptism of John represents a thorough cleansing of every cell of the body and mind in the waters of regeneration; washing away of all unrighteousness from consciousness and a denial of every error thought that would picture man as separate and apart from God. This baptism, resting

upon denial, represents the negative side of our regeneration. Not having received the full influx of the Holy Spirit, we must of necessity lay hold of Truth by faith. Faith has been called the water of the soul, which is to say, it is that which quenches the thirst of the soul while the consciousness is attaining its growth after its new birth in Spirit.

Spiritual baptism is a sanctification wherein the change wrought by the cleansing of the mind in the waters of true repentance becomes permanent through the burning of all dross from consciousness, and the mind of man merges eventually into the pure, sinless mind that was in Christ Jesus. This change is not instantaneous and can become permanent only at the price of eternal vigilance. The Adversary or carnal mind assumes many disguises and presents many plausible reasons in an attempt to regain its lost dominion. Jesus was tempted in the flesh, just as we are, but His reply to the Adversary was: "Get thee behind me, Satan," and again, "Thou shalt not make trial of the Lord thy God." Jesus always refused to compromise with the flesh or adverse carnal thought. Should we do less?

We cannot attain spiritual baptism by rushing madly along the highways and byways of life in quest of the Spirit of God. We must tarry awhile in Jerusalem, as the disciples tarried, and "wait for the promise of the Father." Furthermore we must seek the upper chamber, a high state of consciousness, and there with the Christ reborn in us, await the baptism of the Holy Spirit.

Had it been possible, without controverting the divine law, Jesus undoubtedly would have given His

disciples this Baptism before His ascension, for He loved them dearly. It remained for each disciple to demonstrate of necessity for himself his sonship with the Father before he could receive the full influx of His Spirit. It is so with each of us. We must put on the whole armor of God and know that we dwell in Him and He dwells in us. When we take one step in consciousness toward the Father He seems to come miles and miles to meet us on our way toward the realization of our unity with Him, but we must take our step first and take it with love and in utter confidence of His abiding love. The man drawing nearer and nearer to the Father receives a greater and greater influx of the fire of His Spirit, until through the mind that was in Christ Jesus, it attains a state of perfect unity with God and is fully reborn of the Spirit and becomes wholly regenerated. The piece of iron drawn nearer and nearer to a magnet assumes more and more of the characteristics of the magnet. When they are in perfect contact the iron becomes a magnet by acting as a conductor of the magnetic power. Through contact with God and by making of Himself a perfect channel for the outflow of spiritual power, Jesus was able to do His mighty works. He said, "I and the Father are one but the Father abiding in me doeth his works." It is exactly so with the human mind; through a conscious recognition of the I AM, with the attention and affections fixed on God, we arrive, as Jesus did, in the full stature of man, the Christ, in the image and likeness of God the Father.

The time required for the complete transition, a full immersion in the sanctifying fire of the Spirit

of God, depends wholly on our individual fixity of purpose. How many hours out of each day can we keep loyal to God in our I AM consciousness without allowing thoughts of the outer world to take possession and overwhelm us? We should not falter in our pressing onward to the high calling in Christ Jesus or become discouraged when things do not clear up so quickly as we in our enthusiasm desire. Remember, the apostles were with Jesus throughout the three years of His ministry, under daily instruction, and thereafter for forty days, between the Resurrection and the Ascension, and then several days in prayer and meditation in the upper room before the spiritual baptism took place in their consciousness, and "they were all filled with the Holy Spirit."

We must guard our cleansed sanctuaries from ever encroaching error thought concerning not only ourselves but all other things. When we have laid hold of Christ the responsibility comes to us with increasing greatness. We know that the thing we see, whether it be a fellow man or some object, animate or inanimate, is the result of our thought about it. Therein lies the responsibility of the seer to the thing seen. We must learn that having accepted the Spirit of Christ we must see Him in all creation. We must see good, God, in all things not because of appearances but in spite of them, until through the power of love we can bless them with wholeness, which they now have in Christ. Failing to see the Christ in all creation, we must return again and again to the baptism of John, where through repentance we may be cleansed anew and resume our

journey to the Father.

Failing in our responsibility to keep our consciousness cleansed in the waters of repentance pending the permanent sanctification of the spiritual baptism of the Christ; allowing ourselves the luxury of judging where we should not judge; tenanting the carnal mind; we, as followers of Jesus, soon find ourselves in a worse state of consciousness than we were in before our baptism. Jesus made this clear when He stated: "The unclean spirit [carnal mind] when he is gone out of the man, passeth through waterless places, seeking rest, and finding none, he saith, I will turn back unto my house [consciousness] whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there [become fixed in consciousness]: and the last state of that man becometh worse than the first."

To have cleansed the body temple of all unholiness, to have become overwhelmed in the waters of true repentance does not relieve man of the constant responsibility of watching his every thought, so that the carnal spirit, which was cast off with the old man, shall not again find lodgment in consciousness.

The two baptisms are essential to the complete regeneration of mankind. Without the baptism of John, the overwhelming spirit of repentance in the cleansing waters of purity of mind, we cannot hope to receive the baptism in fire and in the Holy Spirit. These two baptisms represent denial and affirmation, whereby we deny all limitation of body, soul, and

mind, and through affirmation lay hold of our sonship of God, in whose image and likeness we were created for eternity. True realization of our sonship can come only as a result of a high state of consciousness. This is exemplified by the fact that the apostles received their spiritual baptism not out on the street, in the outer world, but in the upper chamber of the house. Let us then go up to Jerusalem, seek our upper sanctuary, and there receive through prayer and meditation our spiritual baptism.

I can end this message in no better way than by repeating these words of Sir Thomas Moore:

"And from the lips of Truth one mighty breath
Shall like a whirlwind scatter in its breeze
That whole dark pile of human mockeries:—
Then shall the reign of mind commence on earth,
And starting fresh as from a second birth,
Man in the sunshine of the world's new spring
Shall walk transparent like some holy thing."

—*Paul M. Rigby*

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 2, 1955

UNITY SUBJECT—*Our Faith.*

INTERNATIONAL SUBJECT—*The Bible, Our Authority.*—John 20:31; Rom. 15:4; II Tim. 3:14-17; Heb. 4:12; II Pet. 1:16-21.

31. But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

4. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17. That the man of God may be complete, furnished completely unto every good work.

12. For the word of God is living, and active, and

sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

16. For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

17. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased:

18. And this voice we *ourselves* heard borne out of heaven, when we were with him in the holy mount.

19. And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts:

20. Knowing this first, that no prophecy of scripture is of private interpretation.

21. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit:

GOLDEN TEXT—*There are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.*—John 20:31.

SILENT PRAYER—*I believe in God; therefore I live the larger life of the Spirit and see myself as part of the universal.*

In His prayer following the Last Supper Jesus said, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ." We cannot know one whom we have never met or of whom we have never heard. Yet we are indebted to those who have given us the records of the life of Jesus and pointed out the way

for us to attain the consciousness that He attained. The records allow us, in common with the eyewitnesses of the life that Jesus lived, to have faith in the Christ life and in the Christ Spirit and, inspired by both, to enter into them and know them in our own experiences.

Our lives are molded by our faith. If we believe only in materiality, we surround ourselves with the husks of Truth, and our inner lives are starved for lack of spiritual substance. When we believe in God as the central force of the universe our nature expands, and our thought is broadened and deepened to include more and more of life and Truth. "For the love of God is broader than the measure of man's mind," and when man's mind reaches out in an effort to comprehend divine love its measure inevitably is expanded. This is the normal result of spiritual living and thinking. We "grow in the grace and knowledge of our Lord and Saviour."

A great many things that we should like to know are omitted from the Bible record as being unimportant. The main facts are given us, but what has been called "the silences of the Bible" are often met with. A gap of eighteen years in the life of Jesus, from the age of twelve to His baptism by John the Baptist, when He "was about thirty years of age," is bridged by one sentence. On the other hand, the record of His mature thoughts, words, and teachings is full and explicit. These are the Christ way, the life, the Truth; and they are given to us in detail. The mental and the spiritual aspects of life make up the eternal life, into which we can enter in this world, and we believe them to be enduring, unaffected by time,

space, or other limitation. Thoughts, dreams, aspirations, intuitive perception endure and continue down the ages to inspire others who seek humbly to think the thoughts of God after Him.

Throughout His public ministry, as well as after His crucifixion, Jesus brought life and immortality to light. His teachings, the life that He lived, His attitude toward those who put Him to death—all show His understanding of life as infinite and the Christ's hold on it as supreme. Instead of intellectual perception, faith in eternal life gives understanding, so that we can enter into it. In every age faith is the way to eternal life. "That believing ye may have life in his name."

Faith is an instinctive attribute of mind. Apparently finite creatures, we nevertheless have power to conceive of the infinite. Observing evidences of order in the vast sweep of the heavens and in the atomic world, which we approach with the aid of telescopes and microscopes, we believe that order is a divine state in which faith has a rightful place. It is in divine order that the child should trust the superior wisdom and love of the parent, for such trust is based on the love and care that the parent has bestowed on the child. It is also in order that we should trust in divine love and wisdom as the very atmosphere of spiritual Being and seek to breathe this atmosphere. As we breathe it, we see that it is the universal medium and that all others may become one with us in it. We are ready to include them all in the One.

Faith in material might makes men undertake to establish the rule of force. Opposed to this is faith

in spiritual power. These two attitudes have their roots in the childhood of the race mind. Our well-being depends on our centering all our faith in the higher, spiritual conception of life and Being, and in living according to this conception.

Jesus proved the truth of His teachings by His works, challenging all who questioned in these words: "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works." His works were so many and varied that John, the apostle who probably accompanied Jesus throughout most of His ministry, could not record them all. He merely sums up by these few words from his gospel, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written."

The Christ life is the life of faith. This is the life that saves us from doubt, uncertainty, and despair and brings us lasting joy in the knowledge and experience of divine love. This is the life that we, as sons of the Most High, should live.

QUESTIONS

1. To whom are we indebted for opportunity to know the Christ life and Spirit?
2. What effect on life has materialistic faith? What effect on life has faith in spiritual things?
3. What are the important things in the record of the life of Jesus?
4. When and how did Jesus bring life and immortality to light?
5. By what analogy do we learn that it is in divine order for us to love God?

Lesson 2, January 9, 1955

UNITY SUBJECT—*Opening the Way to God.*

INTERNATIONAL SUBJECT—*The Living God.*
—Psalms 103:8-13; Isa. 40:25-29; Matt. 6:9b; John 4:23, 24; 10:30.

8. Jehovah is merciful and gracious,
Slow to anger, and abundant in lovingkindness.
9. He will not always chide;
Neither will he keep *his* anger for ever.
10. He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
11. For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.
12. As far as the east is from the west,
So far hath he removed our transgressions from us.
13. Like as a father pitieth his children,
So Jehovah pitieth them that fear him.

25. To whom then will ye liken me, that I should be equal *to him?* saith the Holy One.

26. Lift up your eyes on high, and see who hath created these that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

27. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah, and the justice *due* to me is passed away from my God?

28. Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.

29. He giveth power to the faint; and to him that hath no might he increaseth strength.

9b. Our Father who art in heaven, Hallowed be thy name.

23. But the hour cometh, and now is, when the true

worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24. God is a Spirit: and they that worship him must worship in spirit and truth.

30. I and the Father are one.

GOLDEN TEXT—*God is Spirit: and they that worship him must worship in spirit and truth.*—John 4:24.

SILENT PRAYER—*We seek to know the indwelling Spirit of all good, and Jesus Christ, the perfect expression of that Spirit.*

Our Lives have two focal points, an inner and an outer, upon one of which our thoughts converge. We may either live in the thought and purpose of our own spirits, in which case our houses are built upon the rock of reality; or we center our minds on what others think and regulate our conduct by appearances. In the latter case, we build upon the shifting sand of mass personality. In His ministry Jesus sought to show the importance of focusing life on the inner center.

Prayer is one of the strongest rays that converge toward the center of man's being, the indwelling Spirit. Paul discerned that the purpose of prayer is to strengthen oneself through His Spirit in the inward man. Jesus' instruction was to pray to the Father in the "inner chamber." This "inner chamber" is the life of thought and feeling that each lives to himself, guarding it as he guards an important secret.

We have not yet learned to express perfectly our true nature. We know ourselves as we cannot make ourselves known to others. We desire to make our-

selves thus known, and our efforts toward self-expression tend to focus our thought on what others think of us rather than on what we ourselves are in our own hearts. Jesus warned His followers against doing things for the sake of show. Even prayer, the most intimate act of the mind, may be made to an audience instead of the Creator; but this is not true prayer.

Pretenders alone failed to call forth the sympathy and compassion of Jesus. Sincerity of mind and purpose, openness of the heart toward God are absolute prerequisites to entry into the kingdom. "Except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Peace of mind, joy of heart, clearness of vision, sureness of intuition, and soundly balanced judgment come only to those whose minds and hearts are single to the desire to do right, who are willing to see right done regardless of its immediate consequences to themselves.

He who forms the habit of communing with his own heart in daily prayer has a valuable ally in the work of expressing his real thought. Concentration on the Spirit of truth within the heart harmonizes the entire life and brings uppermost a certain innate sincerity that is of the essence of success in one's dealings with his fellow men. True greatness consists in genuine, simple, unaffected expression of the higher self under all conditions.

The conception of God as the indwelling Spirit does away with the temptation to put one's best foot forward when praying. When God is thought of as

a mighty king, high above man or separated from him by ever so little, the temptation to appear at one's best before Him creeps in and vitiates the entire prayer, turning it into an attempt to propitiate Deity in the second person, instead of leaving it what it is meant to be, a communing with one's own heart and a harmonizing and unifying of one's purposes with infinite Spirit through meditation and quietness. Jesus, therefore, taught His apostles to pray simply; to sum up in clear terms what they already had learned of God; to unify their hearts with infinite goodness; to sink personality in the thought of the universal; to forgive without limit or reservation.

Prayer is of vital importance to all who would live the Christian life. The subject has not been thoroughly understood; hence, people pray and do not get the answers they desire. Our privilege is to pray the prayer that heals sickness, sorrow, and distress of every kind by identifying ourselves first with the Christ Mind. Jesus had much to say of prayer. Above all, He set us an example of frequent prayer. It is beyond question that His mind was constantly in a prayerful state. Since He knew His own heart and the infinite Spirit with which He had completely identified Himself, He could say at the grave of Lazarus, "Father, I thank thee that thou heardest me."

We are praying constantly, whether we realize it or not. The dominant desire of our hearts is our prayer. Those of us who aspire to better things are like the seed that, under right conditions, cannot escape expressing the life within it and becoming a

beautiful tree. Aspiration, which opens the way to higher and better things, is a form of prayer.

The Lord's Prayer is an affirmation and a thanksgiving. God's name is holy. His kingdom is already come. Jesus said that it is within man. As we recognize this truth and live according to Jesus' teachings, the kingdom of God will come into expression and manifestation in our lives. We give thanks that our minds and our bodies are sustained day by day with both spiritual food and with bread. Our debts and trespasses are forgiven as we forgive our fellow men who trespass against us or who are indebted to us. Nothing is ever held against anyone except that which he holds against himself or against another. The whole subject of forgiveness and remission of sins rests with man. God does not lead us into temptation. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: But each man is tempted, when he is drawn away by his own lust, and enticed." Our Father does not leave us alone when we are in the midst of temptation. He abides with us and guides us safely to victory as we keep the mind's eye fixed on the good and remain true to the Christ within.

QUESTIONS

1. What is the purpose of prayer?
2. Define the "inner chamber" into which Jesus instructed His followers to enter when they wished to pray.
3. Why is it important to focus the mind on God when we pray?
4. Can sickness, sorrow, and distress be relieved through prayer?

4. What is the first essential of true prayer?
5. Define true greatness.

Lesson 3, January 16, 1955

UNITY SUBJECT—*Identifying Ourselves with the Father.*

INTERNATIONAL SUBJECT—*Christ, the Son of the Living God.*—Matt. 16:13-17; John 14:8-14.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will

I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

GOLDEN TEXT—*I am the way, and the truth, and the life: no one cometh unto the Father, but by me.* —John 14:6.

SILENT PRAYER—*Through the awakening of the spirit of discernment I behold the Christ—my own true spiritual self.*

To enter into spiritual consciousness, we develop an interest in spiritual things. We do this by thinking first of the inner realm, giving it first place in our meditations as well as considering it when we take action of any kind, directing ourselves accordingly. Prayer, meditation, and Christlike conduct are our three avenues of approach. Until we enter into spiritual consciousness, we cannot identify ourselves with our spiritual or higher self.

Prayer was so habitual with Jesus that He remembered the Father instinctively. The world was perhaps never so much with anyone as it was with Jesus, for everywhere that He went multitudes followed and thronged around Him. After teaching them and ministering to their needs all day He would retire to a mountain for a night of prayer. In this way, He kept His consciousness of God intact despite His continual association with other persons.

To claim identity with God is not presumptuous. Jesus did so consistently and taught His apostles to follow Him in this as in other things. To identify ourselves with God in the inner life is easy enough. Jehovah says to everyone, "I am God, and there is none else." Since there is none but God, every man

is of God and in his true self expresses God. Everyone can truthfully say of his inner self, "He that hath seen me hath seen the Father."

But the inner self is not all. The inner must become the outer, and we must identify ourselves with God in thought and being. If we are to express thought perfectly, we must put God into our words. In His statement about His God identity Jesus disclaimed all attempt to exalt the personal in Himself: "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." So it must be with us, if we are to claim and to establish complete identity with the Father-Mind. Against every temptation to speak idle, untrue words, we should set our will and, in the prophetic Micaiah phase of our higher consciousness, resolve that "as Jehovah liveth, what Jehovah saith unto me, that will I speak" and only that. To will consciously to do the divine will is to will to speak only what is true. Enthusiasm lends strength to this high resolve, and success comes as we faithfully renew our pledge in silence at the beginning of each day.

We should identify ourselves with God in our work. "My Father worketh even until now, and I work," said Jesus, showing that He continued habitually to express the divine in all that He did. If the affirmation, "I am in the Father, and the Father in me," seems too advanced a claim for us to make, we should, nevertheless, make it for the sake of the strength it gives. "Believe me for the very works' sake." Identification with God brings increased strength to accomplish things, a renewed consciousness of might in the inner self that cannot remain

unused but must be translated into action. Young or old, we have our being in God, and this true and high belief enables us to do the works of God. In the Christ consciousness we can do things that we find humanly impossible. In sense consciousness even youth may exhaust its strength, but those who wait upon God and look to God for strength are renewed in mind and body.

Developing in harmony with the law of the Christ consciousness gives us capacity for more and greater works. As we enter into the universal life principle, we broaden the scope of our powers. "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father."

The I AM in man—the seat of attention, divine in its identity, the focal point of consciousness, the simple I—is the open door into the kingdom of God. Whoever has thought much about the mighty power of his own I, whoever has centered his attention upon the majestic *me* within his own being, has found the way to the Father.

QUESTIONS

1. How do we fit ourselves to enter into spiritual consciousness?
2. How did Jesus remain in spiritual consciousness while associating continually with multitudes of people and ministering to them?
3. Is the inner life all that we need to consider when we seek to know God? What else should we develop?
4. When we identify ourselves with God what is the outer result?
5. Is it presumptuous in us to claim identity with

God? Give reasons for your answer.

6. How can we renew our strength regardless of external circumstances?

Lesson 4, January 23, 1955

UNITY SUBJECT—*Holy Spirit Power.*

INTERNATIONAL SUBJECT—*The Work of the Holy Spirit.*—John 16:7-11; Acts 2:1-4; 4:8-12.

7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

8. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to the Father, and ye behold me no more;

11. Of judgment, because the prince of this world hath been judged.

1. And when the day of Pentecost was now come, they were all together in one place.

2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people

of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole.

11. He is the stone which was set at nought of you the builders, which was made the head of the corner.

12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

GOLDEN TEXT—*Ye shall receive power, when the Holy Spirit is come upon you.*—Acts 1:8.

SILENT PRAYER—*My whole being is unified through the power of the Holy Spirit.*

Now, as in the days of Pentecost, when a person is filled with the Holy Spirit the first noticeable effect is an increase in him of confidence and courage. The final condition of Holy Spirit bestowal is also the same now as it was then. This condition is concentration of a high order. "They were all together in one place."

The achieving power of concentration is very great. Whether practiced individually or in groups, it more than repays all who practice it. In fact, the Holy Spirit or whole Spirit of God is the logical end of centering all one's thought on God in reverent expectation of entering into communion with God or of receiving an infiltration of Divine Mind.

The one who has come into an understanding of Spirit and realized its freedom finds marked significance in the day of Pentecost or "Day of Firstfruits," the Jewish feast of the harvest. To such a one it represents the "day" or degree in mind where the presence of Spirit is as substance to the consciousness.

Spiritual concentration is a massing of ideas of

God in mind, a conjunction between the thinking mind, or what is termed normal consciousness, and the superconscious, or spiritual mind. In prayer and meditation the normal consciousness of man is lifted up until it makes union with the spiritual realm. Spiritual energies thereupon descend into the body, and Holy Spirit baptism takes place. Man speaks with an authority not before felt or possessed, and his tongue is tipped with celestial fire. His words bring conviction to those whose thought is unbiased by preconceived beliefs or opinions, although previously he may have been unable to arouse their interest or hold their attention.

Fear no longer dominates him in whom the Holy Spirit has become consciously active. Spirit casts out all negative conditions, of which fear is chief. The apostles were moved by the "rushing of a mighty wind," but they showed no fear. Spirit-filled man speaks with the tongue of courage, not with that of cowardice, with love instead of with hate, with understanding instead of with ignorance. Constructive thinking transforms his mental processes, increases his effectiveness.

The power of the Holy Spirit touches every department of man's thought and life, but in no other so fully as in his influence over others. This is especially true of those whose thinking is still negative or adverse. The healing of the lame man who lay at "the door of the temple which is called Beautiful" is an instance of the dominance of the constructive over the negative. The man, lame from birth, had no thought of ever being otherwise and desired charity to help him bear his lot. The Holy

Spirit enabled Peter and John to see him whole, like themselves; therefore, Peter said to him, "Look on us." When the lame man looked he did not see what Peter meant or intended. He expected only alms.

"The door of the temple which is called Beautiful" represents spiritual understanding. Peter and John went to the Temple with the intention of passing through this door. The lame man lay outside with no thought of entering in.

Prayer and praise, with no thought of material gain, open the way to spiritual understanding, so that faith and love find the way easy. Peter and John, in company with the other apostles, had been devoting themselves to prayer from the time of the Resurrection until they came upon the lame man. The speaking of the healing word in the name of Jesus Christ was the normal course for them to follow.

The name of Jesus Christ carries the full power of the Christ to the awakened consciousness. All who believe in this power as indwelling are authorized to speak the word of healing for themselves and others. All are able, if they will, to speak the full strength of their convictions, as Peter spoke to the rulers of the people and elders, telling them of the resurrection of Jesus, whom they had crucified. A short time before this he had been afraid to admit even to a serving maid that he so much as knew Jesus. The Holy Spirit convinces man that his soul is his own and enables him to act accordingly.

We develop faith and love by affirming and realizing that spiritual ideas are permeating our entire beings and that the Christ in us is power. As we do

this, our established religious thoughts rise up in opposition to the idea of the Holy Spirit as an indwelling presence, and we find the growth of our faith and love retarded unless we fearlessly continue to affirm our freedom from the authority of outgrown beliefs. Peter and John steadily refused to have their freedom of speech or their expression of Truth hampered by restrictions imposed on them by the rulers. They obeyed God rather than men. So does everyone else who has attained the "measure of the stature of the fulness of Christ."

QUESTIONS

1. What is the first effect of the descent of the Holy Spirit upon man?
2. What part does concentration play in the realization of the Holy Spirit by man?
3. Interpret the day of Pentecost or "Day of Firstfruits."
4. How is fear overcome?
5. What does the healing of the lame man show?
6. Why was it easy for Peter with so much power to declare healing in the name of Jesus Christ?

Lesson 5, January 30, 1955

UNITY SUBJECT—*Man: the Image and Likeness of God.*

INTERNATIONAL SUBJECT—*Man's Nature and Need.*
—Gen. 1:26-31; Rom. 3:23; Heb. 2:6-9.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30. And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

23. For all have sinned, and fall short of the glory of God;

6. But one hath somewhere testified, saying,
What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
7. Thou madest him a little lower than the angels;
Thou crownedst him with glory and honor,
And didst set him over the works of thy hands:
8. Thou didst put all things in subjection under his feet.
For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.

9. But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every *man*.

GOLDEN TEXT—

What is man, that thou art mindful of him?
And the son of man, that thou visitest him?

For thou hast made him but little lower than God,
And crownest him with glory and honor.
—Psalms 8:4, 5.

SILENT PRAYER—*I am this day re-created in the image and likeness of God.*

Every creature is true to its species in that it creates after its own kind. Ideal creation follows the same principle. When God said, "Let us make man in our image, after our likeness," man came into Godlike being, endowed with divine qualities and capacities. This brings us to a consideration of the ideal world, the primary creation of Divine Mind.

Creation was first altogether in the ideal, Divine Mind acting upon divine substance, both being infinite aspects of God, to bring ideas into being. Thought or the "Word" is the universal creative vehicle in the ideal realm. Ideal man made manifest is the Word become flesh, "full of grace and truth"; in other words, Jesus Christ, the perfect idea or Son of God in visible form. Man as a son of God is endowed with the qualities and capacities of his Father. Dominion is his divine birthright. That the man of flesh and blood varies so greatly from the ideal spiritual creation as to bear little resemblance to it does not disprove his divine origin. The prodigal in a far country was still his father's beloved son.

Dominion has reference to the whole of creation, which represents man's mental environment. Man's mind teems with ideas, and these are represented by the "fish of the sea," over which he is to have dominion. The "birds of the heavens" represent his potential power to rise habitually on the wings of

thought and thus to prove himself master of his environment. The cattle represent his ability to stand unmoved in the presence of adverse influences that may tend to chain him to earth. Even the "creeping things," the ideas involving low degrees of life and power, are to be under the dominion of his intelligence and will.

Man's dominion over so-called inferior manifestations of life does not give him the right to exploit them. It makes him responsible for the conditions under which they live in subjection to him. He is responsible also for his reaction to his environment, and he masters it by drawing himself, in thought, into the ideal environment of Divine Mind, the Father within him, and remaining permanently in this mental environment. His God consciousness enables him to exercise his God-given dominion.

The flesh-and-blood man fails to express the ideal, because he tries to serve two masters, to recognize both good and evil as real. God's creation was all "very good"; and since God created all things, there is no innate evil. By accepting evil as reality man mistakenly divides his allegiance and weakens his faith until it becomes ineffectual. No man can serve both "God and mammon"; but the material-minded man tries to do so, with the result that the ideal—which is the more difficult of the two, because it is invisible and intangible—fails of expression.

The ideal man is a man of faith. Anxiety and worry find no outlet through him, for they are foreign to his nature. By concentrating the full strength of his thought on the things that endure he is able to accumulate treasures of lasting value.

He realizes the relative value of life and of the food, drink, and clothing that the body requires. He, therefore, gives the principal part of his time and thought to the inner life of ideas, feeling, and aspiration.

Instinct leads the birds and other members of the animal creation in general to the environment that is best adapted to their survival. In man faith and intelligence supplant instinct, supplying him with conscious directive power instead of leaving him to subconscious direction. As he has developed faith and intelligence, he likewise has acquired the instinct to atrophy. Unless he expresses his faith and develops his intelligence, these qualities become atrophied, and he is without guidance.

Worry and anxiety accomplish no constructive purpose. They impress on the worrier a sense of futility and incompetence, instead. The right expression comes only from consciousness of an inner source of power. The lilies of the field develop from within, and no man-made splendor can equal their perfection.

The unregenerate state of mind in man causes man to give thought to worldly matters and interests. The kingdom of Truth, the righteousness of Divine Mind, when understood and loved, brings rewards in kind.

QUESTIONS

1. What is the universal creative vehicle in the ideal realm?
2. How is the ideal man, when made manifest, best described?
3. Which qualities in man, when fully developed, recompense him for his comparative lack of animal instinct?

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Auburn—John Hinkle, St Luke's Episcopal church
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Ft Meyers—Ann Werner, 1200 Lafayette
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Jacksonville—Wm & Bonnie Grenson, 634 Lomax

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E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Unity, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
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Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Tauranen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club

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Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 2333 8th ave; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schnectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marion Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Frank Grunder, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Unity, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Frank Grunder, 156 High NE
Youngstown—Frank Grunder, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Etta Martin, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale & Donna Newsum, Scanlan bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1620C Broadway
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg

Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Charles Roth, Pitt bldg
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

FRANCE

Paris—Gabrielle Nahas, 93 Rue Truffant

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschhenenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish, Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Gasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daliy Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

The Twelve Powers of Man

BY CHARLES FILLMORE

"Jesus prophesied the advent of a race of men who would sit with Him on twelve thrones, judging the twelve tribes of Israel," writes Charles Fillmore in the introduction. "This book explains the meaning of this mystical reference, what and where the twelve thrones are, and what attainments are necessary by man before he can follow Jesus in this phase regeneration."

In this book Charles Fillmore suggests that you think of yourself as a king having twelve sons or princes, who carry out your will, each having a throne or brain and nerve center from which he issues commands. These twelve princes are your God-given faculties, and Mr. Fillmore shows you how to combine and use them to bring about your highest good. He also shows how these twelve powers are symbolized by the Twelve Apostles.

The Twelve Powers of Man is recommended for advanced Truth students and is even more helpful when it is studied with its companion book *Christ Enthroned in Man,* by Cora Fillmore.

(*The Twelve Powers of Man* is $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Doctor Houston Speaking		1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore		1.00
	More Wonderful You, A		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Prove Me Now		1.00
	Story of Unity, The		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
	You and Your Child	*French, English*	1.00
For Healing	Christian Healing	*German, English*	1.00
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Truth Ideas of an M.D.		1.00
	You Can Be Healed	*Swedish, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Be of Good Courage		1.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
Advanced For Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Let There Be Light		2.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Adventures of the Seven Spartans		1.00
	Barky's New Home		1.00
	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00

Greeting Booklets

Be at Peace	.10	Land Is Bright, The	.10
Daily Resurrections	.10	Preparation for Easter	.10
For Thy Benediction	.10	Recipes for Living	.10
Gift of Immortality, The	.10	Sanctuary	.10
God Bless Your Birthday	.10	Stream of Life, The	.10
Great Helper, The	.10	This Is Your Easter	.10

(Any 12 of these booklets $1. Envelope included)

NEWS *from* UNITY

Coming Next Month in UNITY

If you sometimes come to the place in your life where you do not know which way to go or what to do, you will certainly want to read Elsie Hawes Smith's article in the February issue of UNITY. "Let God be your adviser and counselor," she urges; "let Him inspire you with uprightness, wisdom, understanding, and enduring faith. Let God be the leader."

"One of the most hopeful signs in these troubled times," says this author, "is that more and more persons are acknowledging God as the source of their accomplishments and the inspiration of their daily lives." "With God as your leader," she assures, "you cannot lose the way!"

Be sure to read this article entitled "Let God Be Leader," appearing in next month's issue, for special inspiration and help.

Lenten Program Part of Three-Point Plan

Those who join in the Unity Lenten Program will be interested to know that this program is part of a three-point plan of home study for spiritual unfoldment extending over an entire year.

In the fall comes Lessons in Truth Week, a time for studying the Truth principles set forth in Unity's basic textbook *Lessons in Truth,* by H. Emilie Cady.

Next, during the Lenten season comes the Unity Lenten Program, beginning on Ash Wednesday and continuing through Easter Day. This is a time of consecration and prayer and of reading the book *Keep a True Lent,* by Charles Fillmore.

Then the culmination of

the year's preparation comes with Unity's Summer Demonstration Program, a time of demonstrating some specific good and consciously putting into practice the knowledge gleaned in previous study and prayer. A specially selected book is also used in this program.

You are cordially invited to observe Lent the Unity way this year. You will find a more complete description of the Unity Lenten observance appearing on another page of this issue.

Are You Making Resolutions?

Whether or not you are making resolutions at the beginning of this new year, you will be interested in reading the article entitled "Good Resolutions," appearing in the January 2 issue of *Weekly Unity*. In this article Clara Beranger, the author, asks: "Why is it that we so often fail to carry out our good intentions, our resolutions to be as good as we know we should be? Why do we hold onto destructive habits when we know in our hearts that they hinder spiritual progress and often produce ills of body and mind?"

After posing these questions Mrs. Beranger goes on to answer them clearly and inspiringly. If you like reading matter that gives you real, practical help for daily living, you are sure to enjoy "Good Resolutions" in the January 2 issue of *Weekly Unity*. You will receive fifty-two issues, a full year's subscription, of this excellent periodical for only $1.

Thanks for the Filler Service

"I have been on your mailing list," writes an editor from Canada, "to receive *Sparks from the Live Wire* for several years and thought it about time to write you and tell you how much I appreciate this service. I should also like to say that I have found your quotations helpful to me in my own daily living. They seem to breathe the real and true essence of religion—not just a mouthing of meaningless, nonpenetrating repetitions. I believe that by spreading these thoughts to as many people as possible you are bound to be instrumental in bringing people back to a world that will once more know God."

Sparks from the Live Wire is the title of the free filler service that Unity provides monthly to any editor who requests it. The several

mimeographed pages contain short paragraphs quoted from the various Unity periodicals and are especially helpful to editors of house magazines and small periodicals that use short, inspirational quotations as fillers.

There are more than six hundred names on the mailing list to receive *Sparks from the Live Wire* each month. If you are an editor and would like to receive this service, address your request to:

James A. Decker, Associate Editor, *Good Business,* Unity School of Christianity, Lee's Summit, Missouri.

A Valuable Friend of Young People

This letter came to the editors of *You* magazine from a boy in Greece:

"I am very happy because I know the English language, and thus I have the chance to read your wonderful magazine *You.* It is really helping me a great deal with its carefully and successfully selected material. Congratulations on your effort to make *You* a valuable friend of young people."

The words of this *You* reader express quite adequately the purpose of *You,* Unity's Truth magazine for teen-agers: to be a real friend to young people by teaching them to solve their problems through using Truth principles in their lives. If you know of some young person who is in need of such a friend, why not send him a subscription for *You* magazine. He will receive a full year's subscription, twelve issues, for the nominal price of $1.

A Letter from a Stewardess

A great many interesting letters come to Unity headquarters each month. We like to share as many as we can with you, and we think you will enjoy reading this letter from an air stewardess because of the unusual and thoughtful way in which she is using part of her tithe. She writes:

"I am a stewardess for a large airline, and I have enjoyed *Daily Word* magazine so much that I wish to have subscriptions sent to all my co-stewardesses at this base. I want the subscriptions to be sent anonymously. I do not feel that they are really from me, because I am using several month's tithe—God's money—to fulfill this desire, which has been placed so strongly in my heart. Will

you pray with me that God may find the way to use these magazines and these lives?"

Daily Word is Unity's magazine of daily meditations and is priced at $1 a year for twelve issues.

Why Unity Appeals to Her

A Unity friend in Canada recently wrote the following letter to Unity headquarters, telling why she likes the Unity teachings:

"I am a Unity student because I have found that Truth works; because I like the simplicity and sincerity and sound common sense of its literature; because it makes the Bible a living book and my church's services real and interesting and practical today.

"I love, too, Unity School's good will toward all Christian groups and the kindly, wise counseling that Silent Unity workers give to troubled people. It is surely God's own work."

Perhaps the Truth way of life, as set forth in UNITY magazine, appeals to you for the same reasons stated by this friend, or for other reasons particularly your own. In any case, if you like the Unity teachings and find them helpful, we are always glad to hear of your experiences in applying them.

Birthday Booklet in Third Printing

Since the booklet *God Bless Your Birthday* was introduced last June, two printings have been exhausted, and the third is well on the way to being depleted. This means that more than sixty thousand of the birthday greeting booklets have been sent by Unity students and friends to carry their birthday wishes. One friend writes:

"I am inclosing $1, for which please send me twelve copies of *God Bless Your Birthday*. I have sent several of these booklets to friends and relatives. All were thrilled to get them and say they are the nicest and sweetest birthday greetings anyone could send. I am glad to be able to get these booklets."

God Bless Your Birthday, a twenty-four page booklet of birthday poems and lessons, is priced at ten cents a copy, or twelve for $1. Special mailing envelopes, requiring only two cents postage if mailed unsealed, come with the booklets. There is also an inscription page where you may write your name and that of the one who is to receive it. Send for a supply today.

When Is a Joke Not a Joke?

"When Tom Trask locked Ollie Hoxsie in the barn on the Hoxsie farm one cold midwinter Saturday afternoon, Tom did it for fun, of course. He thought that when Ollie's folks came home they would let him out. He did not know that the Hoxsies had gone to Cousin Andy Kane's house for the week end and that Ollie was to join them for supper after an afternoon of coasting on North Hill."

Thus begins the story "Good-Bad Joke," by Gardner Hunting, which appears in the January issue of *Wee Wisdom.* Being locked in a barn with no visible way of escape can be quite a problem if the temperature is two degrees below zero and if no one is within earshot of your shouts for help.

When he remembered that a boy's nose had been frozen while he was skating, Ollie began to be frightened. And then it began to get dark in the barn! Boys and girls will be thrilled to read how Ollie approaches his problem and will learn a valuable lesson from the story, too.

Wee Wisdom, Unity's illustrated monthly magazine for boys and girls up to 13 years of age, is designed to inspire them in an entertaining way with the joy of right living. Each month's issue offers Truth-in-action stories, handicraft projects, puzzles, paper dolls, a song, and other special departments. A year's subscription includes twelve appealing issues and is only $2.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

An Invitation to You

You are invited to take part in the 1955 observance of the Unity Lenten Program, from February 23 to Easter Sunday, April 10. This is what you do:

* Read daily from the book *Keep a True Lent,* according to the directions in *The Lenten Guide,* which accompanies it.
* Read your Bible daily, following the events and teachings of Jesus' ministry. (Daily references are given in *Keep a True Lent.*)
* Spend time in prayer and meditation.
* Avoid negative thoughts and fix your mind on the abundant blessings of God.

Unity believes that we can best keep Lent by denying ourselves not things but negative thoughts and by worshiping the victorious Christ with study, prayer, and an earnest attempt to be more like Him. The book *Keep a True Lent* can help you in your observance, for its Lenten lessons were written by Charles Fillmore especially for Lenten use.

Keep a True Lent contains forty-seven inspiring lessons covering the time from Ash Wednesday to Easter. In addition, its foreword by Georgiana Tree West discusses Unity's approach to Lent, and its seventeen introductory chapters help prepare you for your Lenten observance.

Keep a True Lent is priced at $1, and with it you will receive free a copy of *The Lenten Guide,* a booklet written especially to accompany the book. (If you already have the book, you may have the booklet free on request.)

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"Opens All Doors"

Is there something you have wanted to accomplish but have been unable to do? Has the door to your opportunity seemingly been closed to you? If your answer is yes, you will want to read the article "The 'Electric Eye' of God Power," by Georgiana Tree West, appearing in *Good Business* this month. This powerful and inspiring article is sure to give you new insight and offer valuable help. "'God's power, like an electric eye,'" quotes Mrs. West, "'opens all doors.'"

"There is a right place for the use of your abilities, whether they be great or small," she assures, "and under God's guidance you can find that place."

Also featured in the January issue of *Good Business* is the first of a series of meditations to be written by Unity center leaders under the heading "Thinking about Prosperity." Each month a different center leader will contribute thoughts on the prosperity prayer for the month. Ernest C. Wilson begins the series in January, and other center leaders who have agreed to contribute include Eric Butterworth, Georgiana Tree West, Herbert J. Hunt, Louis E. Meyer, Norma Knight Jones, Warren Meyer, and others.

Each month *Good Business* publishes stimulating articles about actual experiences of those who have used Christian principles in the workaday world, plus poems, jokes for lighter moments, and other special features. A year's subscription is only $1 and may be ordered from:

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

My Dream Has Been Realized

"I hope the recipients of my order were as well benefited by the literature as I have been by giving it. The need and dream of a home of my own have been realized, by what seemed a sudden turn of events, and all since starting my Prosperity Bank!"

Following the Prosperity Bank drill can help you, also, to realize your dreams, as it has this woman in New Jersey. As you deposit a coin each day and meditate on the Bank prayer, Silent Unity will pray with you for your success. With the amount you save you send UNITY magazine to three friends, thus opening the channel for greater good to come to you. Mail the coupon below, receive your Bank, and begin following the drill to help realize your own dreams.

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

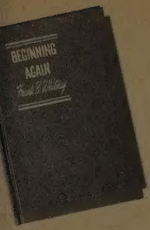
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-1-55

Make a New Start with
BEGINNING AGAIN



Resolution time is here again. Regardless of how many new beginnings you have made in the past, you can begin again! And with each new beginning you take a step nearer the perfect life that you seek.

The book *Beginning Again,* by Frank B. Whitney, shows its readers how to make a new start. *Beginning Again* is dedicated to you "who would emerge out of an old world into a new; who would catch a new vision and thereby find inspiration, hope, and courage; who will accept peace, health, and plenty." Its seven chapters take up new beginnings in human relations, finances, health, prayer, and other subjects close to daily living. And each chapter is introduced by one of Mr. Whitney's poems and a page of Bible passages.

The author of *Beginning Again* was a man of understanding and compassion. Ernest C. Wilson, in the foreword, speaks of him as a man "wise in the things of the inner life, kindly and gentle and companionable in the things of the human world." These qualities are reflected in *Beginning Again* and combine to make it a readable and human book that is rich in wisdom and inspiration.

Beginning Again will give you a cheerful, inspiring message; it will give you courage to make new and higher resolves; and it will fill you with the confidence and faith needed to keep these resolves. *Beginning Again* is priced at $1 a copy.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"For Every Day"

Della Adams Leitner

I will resolve to make each day
  A New Year's Day this year.
Each morning when I wake I say,
  "This day I cast out fear,
Resentment, dread, all angry thought;
  Let kindness be my goal."
I declare that Truth, which I've sought,
  Reigns fully in my soul.

Each day shall be a glad new day,
  Whatever problems press;
I'll clear anxiety away,
  Relax, and let no stress
Rob me of joy; for I am free
  To claim God's promise true—
My hope, my light, my strength to be,
  My "peace I leave with you."

UNITY